A

COLLECTION

OF THE

WORKS

OF

THOMAS CHALKLEY.

IN TWO VOLUMES.

Bleſſed is the man that walketh not in the counſel of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful: But his delight is in the law of the Lord, and in his law doth he meditate both day and night. PSALM I. 1, 2.

VOL. I.

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BRITISH MUSEUM

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A

JOURNAL

OR,

HISTORICAL ACCOUNT,

OF THE

Life, Travels, and Chriſtian Experiences,

OF THAT

Antient, Faithful Servant of JESUS CHRIST,

THOMAS CHALKLEY;

Who departed this Life in the ISLAND of *TORTOLA*, the fourth Day of the *Ninth Month*, 1741.

I will ſend thoſe that eſcape of them unto the Nations, to Tarſhiſh, Pull, *and* Lud, *that draw the Bow, to* Tubal *and* Javan, *to the Iſles afar off, that have not heard my Fame, neither have ſeen my Glory; and they ſhall declare my Glory among the* Gentiles, ISAIAH lxvi. 19.

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THE TESTIMONY OF THE Monthly-Meeting of FRIENDS IN *PHILADELPHIA*,

Concerning our Antient, Worthy FRIEND,

THOMAS CHALKLEY, deceaſed.

THE Chriſtian Experiences of the Faithful being uſeful to direct ſuch as are deſirous of following them in the Paths of true Religion and Virtue, and their good Examples ſhining with the greateſt Clearneſs, when they have, with the Fleſh, put off all human Infirmities: Juſtice to their Memory, and a Concern for the Benefit of their Survivors, demand our grateful Remembrance of them, and the contributing our Endeavours to render their Labours uſeful to Poſterity.

Theſe Conſiderations engage us to preface the Writings of this our eſteemed Friend and Elder in the Truth, with this Teſtimony concerning him.

He was a Member of our Monthly-Meeting above Forty Years, ſo that ſome of us had Opportunities of being intimately acquainted with him, and of knowing his Fidelity and Diligence in promoting the Cauſe of Truth, and the Edification of the Church of Chriſt; this having been the principal Engagement and Concern of his Mind, and which he preferred to any other Conſideration; as will evidently appear to theſe, who, with an honeſt and unprejudiced Intention, peruſe his Journal of his Life and Travels.

By this it will appear, that He was in the early Part of his Life, ſenſibly affected with the Viſitation of Divine Life and Grace, and, by adhering thereunto, was preſerved from the Vanities and Follies, which often divert and alienate the Minds of Youth from the due Remembrance and awful Regard of their Creator; ſo that he was enabled to bear a Teſtimony of Chriſtian Patience and Self-Denial in his youthful Days, and, by keeping under that Exerciſe, as he advanced in Years, attained to further Knowledge and Experience in the Work of Religion, in which he had a Sight of the Neceſſity of keeping in a State of Humility, and of bearing the Croſs of Chriſt, which mortified him to the World; ſo that the Loſs many ſuſtain by the anxious Purſuit of the lawful Things thereof appearing to him, He was concerned to avoid it, and in Obedience to the Precept of Chriſt, to ſeek firſt the Kingdom of God, and his Righteouſneſs, *having Faith in his Promiſe,* that all theſe Things (*neceſſary for him*) ſhould be added.

Thus the Love of God influencing his Mind, and opening his Underſtanding, he became concerned for the general Good of Mankind, and received a Gift of the Miniſtry of the Goſpel of Chriſt, before he had attained the Age of Twenty-one Years; in the public Exerciſe of which, He ſoon after travelled thro' many Parts of England, *and into* Scotland, *and the next Year, being*

1697,

1697, *He came to viſit Friends in this and the adjacent Provinces of* America, *where his Miniſtry and Converſation were to the Comfort and Edification of the Faithful (as ſome of us can with Satisfaction declare, from our Knowledge and Remembrance of him at that Time) and the near Fellowſhip and Union he then had with Friends here (we believe) contributed to his more ſpeedy Determination of ſettling among us, which He afterwards thought it his Duty to do, tho' the leaving his Parents and Relations (as He afterwards expreſſed) was no ſmall Croſs to him, being of a dutiful and affectionate Diſpoſition.*

After fixing his Reſidence among us, He perſever'd in his Concern and Labour for the Edification of the Churches, and gathering People to Faith and Dependance on the inward Teachings of Chriſt, and for that Purpoſe only He travelled many long Journies and Voyages thro' the ſeveral Engliſh *Colonies on this Continent, and moſt of the Iſlands in the* Weſt-Indies, *and in* Europe, *through* England, Wales, Scotland, Ireland, Holland, Friezland, *and ſeveral Parts of* Germany, *and the adjacent* Nothern Kingdoms; *and in many of theſe Places his Miniſtry and religious Labours were bleſſed with the deſired Succeſs, of which there are yet ſome Witneſſes living, and others who were convinced of the Principles of Truth by his Means, became ſerviceable Members of the Church, and continued therein to the End of their Lives.*

But as the wiſe King Solomon *formerly obſerved, that* One Event cometh to the Righteous, and to the Wicked, *ſo it happened to this good Man, who met with various Loſſes and Diſappointments in his temporal Eſtate; after which, the Circumſtances of his Affairs engaged him to undertake ſome Buſineſs, in the Management of which He was obliged to croſs the Seas frequently; This, how-*

however, did not abate his Zeal and religious Care to make uſe of all Opportunities of viſiting the Meetings of Friends when among them, and of calling, at other times, to ſuch who might be accounted as the Outcaſt of Iſrael, and the Diſperſed of Judah, or as Sheep not yet of the Fold of Chriſt; *and his Services of that Kind are worthy to be commemorated, having been often productive of good Effects.*

His Patience was remarkable in Diſappointments and Afflictions, of which He had a large Share; and his Meekneſs, Humility and Circumſpection, in the general Courſe of his Life and Converſation, were conſpicuous and exemplary; and as He frequently exhorted and admoniſhed others to the Obſervation and Practice of the many excellent Precepts and Rules of Chriſt, our Lord and Lawgiver, and more eſpecially thoſe expreſſed in his Sermon on the Mount (which contains the Sum of our moral and religious Duties) ſo he manifeſted himſelf to be one of that Number, whom Chriſt compared to the wiſe Builder, who laid a ſure Foundation; ſo that his Building ſtood unſhaken by the various Floods and Winds of Tribulations and Temptations he met with, both from within and without.

He was a Lover of Unity amongſt his Brethren, and careful to promote and maintain it, ſhewing the Example of a meek, courteous, and loving Deportment, not only to Friends, but to all others, with whom he had Converſation or Dealings; ſo that it may be truly ſaid, That few have lived ſo univerſally beloved and reſpected among us: *And it was manifeſt this did not proceed from a Deſire of being popular, or to be ſeen of Man: For his Love and Regard to Peace did not divert him from the Diſcharge of his Duty in a faithful Teſtimony to thoſe that profeſſed the Truth, that they ought to be careful to maintain good Works; and*

He

He was often concern'd zealouſly to incite and preſs Friends to the Exerciſe of the good Order and Diſcipline eſtabliſhed in the Wiſdom of Truth, by admoniſhing, warning, and timely treating with ſuch as fell ſhort of their Duty therein, and by teſtifying againſt thoſe who, after loving and brotherly Care and Endeavours, could not be brought to the Senſe and Practice of their Duty; and thereby He ſometimes ſhar'd the Ill-will and Reſentment of ſuch Perſons.

The ſeveral Eſſays He wrote on religious Subjects at Sea, are further Proofs that his Mind was principally engaged in the great Buſineſs and Concern of Religion; and as he continued under the ſame Engagement to the End, we are fully perſuaded the Words with which He concluded his laſt public Teſtimony on the Iſland of Tortola, *may be truly and properly applied to him,* That he had fought a good Fight, and had kept the Faith, and, *we doubt not,* he now enjoys a Crown of Righteouſneſs.

Much more might be truly ſaid of his Integrity, Faithfulneſs and Worth, but we do not think it neceſſary; our chief Intention being to expreſs our reſpectful Remembrance of him, and our Unity with his Labours and Services, and in order to aſſure thoſe, to whom he was perſonally known, of the Truth of what He has himſelf wrote of his Life and Travels; for we believe, as He was a Man ſignally influenced with the Spirit of univerſal Love and Good-will to Mankind, this was his chief Motive for writing; and we are ſincerely deſirous that his good Deſign may be anſwered, and that the Glory of every good and perfect Work may be attributed to that Divine Power alone, which can qualify others to ſupply the Places of thoſe faithful Miniſters and Servants of Chriſt, who have been of late Years removed from amongſt us, and are of that Number of

whom

whom it is written, Bleſſed are the Dead, which die in the Lord, from henceforth, yea, ſaith the Spirit, that they may reſt from their Labours, and their Works do follow them.

Signed on Behalf, and by Appointment of the Monthly Meeting of Friends in Philadelphia, *the Twenty-eighth Day of the Second Month*, 1749, *by*

ISRAEL PEMBERTON.

A JOURNAL OF THE LIFE, LABOURS, TRAVELS, &c. OF THOMAS CHALKLEY.

HAVING great cause to acknowledge the regard and protection of divine Providence in the several stages of my life, I think it may be of service to others to leave behind me the following account of my life and travels.

I WAS born on the third day of the third month 1675, in *Southwark*, and descended of honest and religious parents, who were very careful of me, and brought me up in the fear of the Lord; and oftentimes counselled me to sobriety, and reproved me for wantonness; and that light spirit, which is incident to youth, they were careful to nip it in the bud: so that I have cause to bless God, through Christ, on the behalf of my tender parents. 1684. And I may not forget the dealings of God with me in my very tender years. When between eight

and ten years of age, my father and mother ſent me near two miles to ſchool, to *Richard Scoryer*, in the ſuburbs of *London*. I went moſtly by myſelf to the ſchool; and many and various were the exerciſes I went through, by beatings and ſtonings along the ſtreets, being diſtinguiſhed to the people (by the badge of plainneſs which my parents put upon me) of what profeſſion I was; divers telling me, "'Twas "no more ſin to kill me than it was to kill a dog."

About this time the Lord began to work ſtrongly on my mind by his Grace, inſomuch that I could not forbear from reproving thoſe lads who would take the name of the Lord God in their mouths in vain, reminding them of the third commandment, *Thou ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his name in vain*; and of Chriſt's ſaying, *Every idle word that men ſhall ſpeak, they ſhall give account thereof in the day of judgment*; for which I was mocked and derided by ſome, and others would ſometimes refrain from ſuch bad words when I reproved them.

1685. One time I remember I was amongſt ſome men, one of whom I had reproved, and he told the reſt of it, and turned to me, and ſaid, "That I was "no chriſtian," and asked me when I ſaid the Lord's prayer. I asked him if he ſaid it? He ſaid, yes. I then asked him how he could call God father, and be ſo wicked as to ſwear and take God's name in vain? which I had heard him often do; and I told him what Chriſt ſaid to the *Jews*, *You are of your father the devil, becauſe his works ye do*; and that thoſe that did the devil's work could not truly call God father, according to Chriſt's doctrine. So being convicted in their conſciences that what I ſaid was true, they were all ſilent, and wondered that I, being ſo young, ſhould ſpeak in ſuch a manner; in which I remember I had great peace and good ſatisfaction: and from thenceforth theſe men let me alone.

Notwith-

Notwithſtanding I hated to hear wicked words, I loved play exceedingly, being perſuaded that there was no harm in that, if we uſed no bad words. One time I was at play at a neighbour's houſe with the children, and in the midſt of my ſport I was reach'd to with ſtrong convictions, inſomuch that I could not forbear weeping. The childrens mother obſerving that I wept, ſaid, "Why do you weep, "*Tommy?*" I told her I could not tell, except it was becauſe I was a naughty boy. "Oh! ſaid ſhe, don't "believe him, for that's the devil tells you ſo, for "you are the beſt boy in all our ſtreet." But I knew I was told the truth by conviction, and that ſhe was miſtaken: for I plainly underſtood by clear conviction, and by the holy ſcriptures (which I had been trained up in the reading of) that I was too vain and wanton; for I loved muſic, dancing, and playing at cards, and too much delighted therein betimes, and was followed with the judgments of God therefor in the ſecret of my ſoul.

What I did in thoſe ſports and games, I always took care to do out of the ſight, and without the knowledge of my tender parents; for I was afraid of their reproofs and correction, the which I was ſure to have, if they had any intelligence of it.

I remember that, unknown to my parents, I had bought a pack of cards, with intent to make uſe of them when I went to ſee my relations in the country, where there was liberty in the family ſo to do, at a place called *Woodford*, about ſeven miles from *London*, where I got leave ſometimes to go; and at the time called *Chriſtmas*, I went to ſee them, and five miles on my way went to meeting, at a town call'd *Wanſtead*; at which meeting a miniſter of Chriſt declared againſt the evil of gaming, and particularly of cards: and that the time which people pretend to keep holy, for Chriſt's ſake, many of them ſpend moſtly in wickedneſs, ſports, and games; even

ſome pretending to be religious: and, generally ſpeaking, more ſin and evil is committed in this time, than in the like ſpace of time in all the year beſides; ſo that the devil is ſerved inſtead of honouring Chriſt. From this meeting at *Wanſtead*, I went to the houſe of my relations, where the parſon of the next pariſh lodged that night, who uſed to play at cards with them ſometimes: and the time drawing near that we were to go to our games, my uncle called to the doctor (as he call'd him) to me and to my couſin, to come and take a game at cards; at which motion I had ſtrong convictions upon me not to do it, as being evil; and I ſecretly cry'd to the Lord to keep me faithful to him; and lifting up my eyes, I ſaw a bible lie in the window, at the ſight of which I was glad. I took it, and ſat down and read it to myſelf, greatly rejoicing that I was preſerv'd out of the ſnare. Then my uncle called again, and ſaid, "Come, doc-"tor, you and I, and my wife and daughter, will "have a game at cards, for I ſee my couſin is bet-"ter diſpoſed." Then he looked upon me, and ſaid, "He was better diſpoſed alſo." So their ſport for that time was ſpoiled, and mine in that practice for ever; for I never (as I remember) play'd with them more, but as ſoon as I came home, offered my new and untouch'd pack of cards to the fire. And of this I am certain, the uſe of them is of evil conſequence, and draws away the mind from heaven and heavenly things; for which reaſon all chriſtians ought to ſhun them as engines of ſatan: and muſic, and dancing, having generally the ſame tendency, ought therefore to be refrain'd from. The ſentiments of the *Waldenſes*, a people in great eſteem among proteſtants, are worthy the conſideration of all true proteſtants and chriſtians; which were, "That as many paces, or "ſteps, as the man or woman takes in the dance, ſo "many paces or ſteps they take towards hell."

I very well remember the work of God upon my ſoul, when I was about ten years of age; and particularly at a certain time when I had been rebelling againſt God and my parents, in vanity and lightneſs: and as I had offended both, ſo I was corrected by both. For I had not only the anger of my parents, but the Lord frown'd upon me, inſomuch that I trembled exceedingly, and was as tho' I heard a vocal voice ſay to me, "What will become of thee this "night, if I ſhould take thy life from thee?" At which I was amazed, and in great fear. Then I covenanted with God, that if he would be pleaſed to ſpare my life (for I thought God would have taken my life from me that very moment) I would be more ſober, and mind his fear more than I had done before.

Nevertheleſs I broke covenant with God my Maker, my adverſary tempting me ſo to do, telling me I was but a child, and that it was natural for children to be briſk and to play, and that God would wink at my childhood and youth, and it was time enough for me, when a man, to become religious. But ſtill God followed me with his chaſtiſing rod, and often put me in mind of my covenant that I made with him in my diſtreſs; and that he had granted my requeſt which I then made to him; and unleſs I would take up a croſs to my own corrupt will and inclinations, he ſhould take me out of the world. Then, Oh then! I cried, *Lord help, or I die! ſave me, or I periſh for ever!* I cannot keep thy covenant, nor do thy will, without thy help and aſſiſtance! And, indeed, if the Lord had not helped, I had been undone for ever.

So I continued bow'd down in my mind, calling on the Lord; thinking and meditating on heaven and heavenly things: but, as I am ſenſible, I had an inward enemy that always ſought my hurt and overthrow, I have cauſe to bleſs God, who, by his Grace (as my eye was turned to it) helped me to do his will,

will, as he was pleaſed to manifeſt it to me; ſo that thereby ſome change was wrought on me, both inwardly and outwardly.

And I then began to delight in reading and ſobriety, which before were irkſome to me: and when I read the holy ſcriptures, I deſired that God would open them to my underſtanding, which he did to my edification many times. I alſo begged earneſtly of the Lord, that he would be pleas'd to be with me, and make me like to thoſe his children and ſervants, of whom I read in the holy ſcriptures, who faithfully ſerved him all their days. And when I read of the crucifixion of our bleſſed Lord and Saviour JESUS CHRIST, it would break my ſoul into tenderneſs. I thought it was enough to awaken and humble any ſoul that was well-meaning, and had any ſenſe of the power, love, and grace, of Chriſt. Thus I went on for ſeveral years, feeling that peace which paſſeth natural underſtanding, which many times accompanied my poor and needy ſoul. 1690. And being advanced to about 14 or 15 years of age, I remember that I uſed to ſhun the croſs of ſpeaking in the plain language (which I always read in the holy ſcriptures) to thoſe whom I converſed with, except my father and mother, who would not allow me to ſpeak otherwiſe: I was convicted in my conſcience that it was not right to play the hypocrite after that manner; and on a certain time I had occaſion to ſpeak with an officer, a great man in our neighbourhood, and my heart moved within me for fear I ſhould ſhun the croſs of Chriſt: for it was Chriſt's language to all, as we may read in the New Teſtament; and the ſcriptures, from *Geneſis* to the *Revelations*, ſpeak Thee and Thou, to a ſingle perſon, in a general way.

So I took up the croſs, and ſaid Thee to him; and he was much affronted, and ſaid, "Thee! what doſt "thou Thee me for?" I ſoberly asked him if he did not ſay Thee to his Maker in his prayers? and whether

ther he was too good, or too great, to be ſpoke to in the ſame language in which he addreſs'd the Almighty? Unto which he made no reply, but ſeem'd to fall from his paſſion into admiration, as one ſmitten in himſelf. And he bore me reſpect ever after; and I greatly rejoiced that I was preſerved faithful. Tho' it may look like a little thing to ſome, yet I found it good (as the ſcripture ſaith) *not to deſpiſe the day of ſmall things.*

1694. About the twentieth year of my age, I was preſſed and carried aboard a veſſel belonging to a man of war. I was put down into the hold in the dark, not having any thing to lie upon but casks; and what made it worſe to me, I was among wicked, debauched men; and as we were ſhut up in darkneſs, ſo was their converſation dark and helliſh. In the morning (for which I longed more than the watchmen) the lieutenant called us up on deck, and examined us whether we were willing to ſerve the king. He called me to him, and asked me, "If I was "willing to ſerve his majeſty?" I anſwered, that I was willing to ſerve him in my buſineſs, and according to my conſcience; but as for war or fighting, Chriſt had forbid it, in his excellent ſermon on the mount; and for that reaſon I could not bear arms, nor be inſtrumental to deſtroy or kill men. Then the lieutenant looked on me, and on the people, and ſaid, "Gentlemen, what ſhall we do with this fellow? he "ſwears he will not fight." The commander of the veſſel made anſwer, "No, no! he will nei-"ther ſwear nor fight." Upon which they turn'd me on ſhore. I was thankful that I was delivered out of their hands; and my tender parents were glad to ſee me again.

Now as I grew in years, the world began to take too much root in me; and my unwearied enemy would tell me that it was lawful enough (and indeed I ſee that he hurts many with lawful things, with

whom

whom he knoweth that unlawful things will not take) and here I had been loſt, if God had had not been gracious to me. But he in whoſe preſence I delighted, withdrew, and deprived me of that enjoyment which was graceful and comfortable above all things to my ſoul. Then did I pray, with tears, O that it might be with me as it was at other times before! and I was willing to let the world go, rather than grace and God's glory. The Pſalmiſt ſaith, *No good thing will he with-hold from them that walk uprightly*, Pſal. lxxxiv. 11.

1695. About this time there was a great concern on my mind, rightly to diſtinguiſh between the voice of Chriſt, and the whiſperings of ſatan, and thus it open'd to me: that Chriſt, the truth, always ſpeaketh good, and for a good end, and that there is divine life to the ſoul in this ſpeaking; but the devil never ſpeaks good, unleſs ſometimes for a bad end, and then not good in reality, only colour'd with a good, or fair ſhew.

And keeping under this exerciſe, the Lord appear'd to me again, and many times refreſh'd my heart with his goodneſs. And when I was in my buſineſs amongſt men, I did witneſs the Holy Ghoſt, the Comforter, to be near me; which was more to me than all the world, or the riches, glory, and beauty of it; the love of God being ſo ſweet to my ſoul and ſpirit, my breathings, prayers, and ſupplications, were to the Lord, that my neighbours, acquaintance, and relations, might alſo partake of the like precious faith and love which I enjoy'd; and that the children of men might anſwer that great and good end for which the Lord did create them; which is, that glory, honour, and praiſe, might aſcend and be given to him.

I had ſuch a ſenſe and fear of diſhonouring God, that I often, with tears, cry'd, never let me live to diſhonour thee. Oh! it had been better for me, that

I

I had never been born, or my mother's womb had been my grave, than that I ſhould live to diſhonour thee, or wilfully reproach the name of Chriſt, who, with the Father, is only worthy of divine honour.

In this concern I felt the goſpel power of our Lord Jeſus Chriſt to work upon my ſoul, and the word of God was as a ſeed in my heart, growing and opening in me, ſpeaking to me, and making my underſtanding fruitful in the things of his kingdom; and in that ability which was given me of God, through his grace and holy ſpirit, I exhorted people to repentance and amendment of life; and I always humbly deſir'd the help and divine influence of God's eternal word therein. Oh! I did fervently pray, that I might miniſter the goſpel in the power of Jeſus; for I clearly diſcern'd in the light of the ſon of God, that all miniſtring out of Chriſt's power, was neither edifying nor efficatious unto ſouls: therefore I did earneſtly beſeech God for the continuance of the gift of his ſpirit, that I might be enabled to preach the goſpel in the power of Chriſt Jeſus. The concern that was upon me on this account at that time, is hard to be expreſs'd in words.

The latter end of the year 1695, my father ſent me into *Eſſex*, on ſome buſineſs, which, when I had accompliſhed, I viſited ſome meetings of friends there, and my mind being much affected with the apprehenſions of an impending ſtorm (the nation being about this time threatned with an invaſion from *France*, in favour of the late king *James*, ſo that there was expectation of much bloodſhed and confuſion in the land) I wrote a letter to my parents, and another to friends of the evening meeting (kept weekly at my father's houſe) expreſſing my great thankfulneſs to the Almighty, in remembrance of the many precious viſitations of divine love and favour we had been made partakers of, to the uniting our hearts to him, and to one another; and my earneſt prayers

and ſupplications, that we might be preſerv'd in true love, and the unity of the ſpirit, which is the bond of everlaſting peace, and that the world might be made ſenſible of this true peace, which abounds in thoſe who love and fear the Lord, and truly believe in the name of Jeſus. *Oh! ſurely they would then depart from ſin, and abandon iniquity, by which they incur the wrath of the Lord, and provoke the juſt One to anger; ſo that the line of confuſion ſeems to be ſtretched over the city and nation, and the eye of the faithful ſeeth it to the grief of their ſouls. Yet the mercy of the Lord, even of the juſt God (who will render a juſt reward to every one according to his deeds done in the body) is ſtill handed forth to the land. Oh that the inhabitants thereof would conſider their ways, and be wiſe, and turn to the Lord with unfeigned repentance, while the day of mercy laſteth, before it be ſaid, Now it is hid from thine eyes, for the Lord, even the God and Father of ſpirits, hath ſaid, My ſpirit ſhall not always ſtrive with man, for that he alſo is fleſh,* Gen. vi 3.

1696. On the expiration of my apprentiſhip, having ſerved my maſter faithfully ſeven years, I entred more ſtrongly into covenant with my heavenly Father and Maſter, to ſerve him all my days, thro' his aſſiſtance; and was ſoon after drawn forth in the ſpirit and love of Chriſt, to viſit the meetings of friends weſtward from *London*, viz. thro' *Surrey*, *Suſſex*, *Hampſhire*, *Wiltſhire*, *Devonſhire*, and *Cornwall*, to the *Land's End*; in which journey I was accompanied by *William Hornold*. At one of our meetings at *Falmouth*, in *Cornwall*, two men (called gentlemen) came from the inn to hear the ſtrangers; and after meeting, they ſaid they could take their oaths that I was a jeſuit, and that they had heard me preach in a *Romiſh* chapel in *France*; which was utterly falſe: for I never was in *France* in my life. Beſides had I been

been a *papiſt*, or *popiſhly* inclin'd (which I was not) I was too young to be a *jeſuit*.

Indeed I thought I was mean for the work of the miniſtry, but the good remembrancer brought thoſe truths to my remembrance, which ſtrengthned me in the work and ſervice of God. *The ſpirit breatheth where it liſteth; out of the mouths of babes and ſucklings thou haſt perfected praiſe*, &c. We having great peace in our labours in this journey, and being edify'd therewith, return'd to *London*, after about four months abſence from home.

1697. And after I had been two weeks at home, my dear mother departed this life, in a ſweet frame of ſpirit, praiſing the Lord. She was one who lived the life of the righteous, and whoſe latter end was like theirs, and left a good report behind her, being well beloved (I think I may ſafely ſay) by all our neighbours; not only thoſe of our own ſociety, but others alſo, to whom ſhe was often very helpful.

So I went to my calling, and got a little money (a little being enough) which I was made willing to ſpend freely, in the work and ſervice of my great maſter Chriſt Jeſus. And about this time I was concerned to travel into the north of *England*, and part of *Scotland*, which I did in that ability God gave me; and that diſpenſation which I had freely received I freely handed forth to the people, devoting my ſtrength and time to ſerve him (that had done ſo much for me) and I had the ſatisfaction to find divers confeſſing the truth, as it is in Jeſus. In this journey I was from home about four months, being moſtly alone as to any yoke-fellow in that work, travelling many hundreds of miles, being as far as *Edinburgh*, in *Scotland*, where our meeting was in the ſtreet, we being lock'd out of our meeting-houſe by the then power, and great numbers of people were there. This news being carried to the provoſt of the city, he ſaid, "The "Quakers would do more hurt out of doors, than

" within," and he ordered friends their key. Since which I have underſtood that friends in that city have enjoyed their meetings in the meeting-houſe; and ſometimes when the rabble have diſturbed friends, the magiſtrates have ſent officers to diſperſe them.

Now after I had viſited the churches of Chriſt in divers parts of *England*, and had many ſweet ſeaſons of God's love, and good opportunities with my friends, and others in this nation (the word of life being declared in the ſimplicity of the goſpel, in ſeveral places people were very open-hearted, and received the teſtimony of it with gladneſs.) And after I had been at my father's, and at my calling, a little after this north country journey. I found myſelf engaged in the love of the goſpel to viſit friends in *America*; and having acquainted my friends and relations of my mind (they being willing to give me up) in order for the voyage, friends of the monthly meeting gave me a certificate, and I had another from the meeting of miniſters in *London*.

My father, and ſeveral other friends with me took boat from *London*, and accompanied me to *Graveſend*, on the 21ſt of 10th month 1697, and I went on board the ſhip *Joſiah*, *Thomas Lurting*, maſter, and ſail'd that day from *Graveſend*, and got to the *Downs* the next day, where we tarried ſome days for a fair wind; in which time ſeveral others that were concern'd in the ſame goſpel-labour, came on board, *viz. Thomas Turner*, *William Ellis*, and *Aaron Atkinſon*. In about four days time the wind was fair for us, and we ſet ſail, and in a little time we got out of ſight of the land; ſoon after which the wind was contrary, and we proceeded but a ſmall diſtance for ſeveral weeks; the weather was rough and the ſea boiſterous, ſo that with the motion thereof, moſt of the paſſengers were ſick. In this time we loſt a lad, that fell into the ſea (as he was drawing a bucket of water) and was drowned; the ſhip running ſwiftly, he could not be

ſaved,

ſaved, altho' it was ſpeedily endeavoured. Several others died before we got over; but for the moſt part we were healthful. The Lord be prais'd, he was, is, and will be; with thoſe that faithfully ſerve him to the end.

We were three ſhips in company, but by diſtreſs of weather, ſoon after we came out, we parted. After we had been at ſea about eight weeks (on the 25th of 12th month) we ſaw two veſſels aſtern of us. One of them came up with, and the people hailed us, and told us they came from *Briſtol*, and had been out ten weeks. The other came up with us the next day. The people informed they had been at ſea ſeven weeks, and that they had had a dreadful time of it. She had loſt a part of her topmaſt, and her ſpritſail topmaſt was gone. She was a new ſhip, and never at ſea before, belonging to *London*, and bound for *Virginia*, as near as we could underſtand: our ſhip loſt none of her tackling, thro' the great mercy of God to us, tho' the wind and ſea was wonderful high at times; the mate told me I might go to ſea all my life, and not ſee the like; he ſaid he had been at, or uſed the ſea, twenty years, and never ſaw it ſo rough and high before. We had meetings twice a week, ſeveral of which were comfortable and refreſhing meetings, to which moſt of the paſſengers, being in all about ſixty in number, ſometimes came; and ſeveral of them were affected with the ſenſe of truth, and the Lord ſtrengthned our faith and hope in him.

Oh for ever bleſſed be the living and eternal God, who kept my ſoul above the fear of death, hell, and the grave; for my truſt was in him, and he did bear up my ſpirit above the waves of the ſea; and in the time of toſſing with tempeſts, I was comforted and chearful, praiſing the Lord in my heart, both in the day time, and in the night ſeaſon.

I was much concerned in my mind, for many of the paſſengers, who with the ſecond mate, and ſeveral of

tha

the ſeamen were very ſick (by ſome it was thought near unto death) I cried to the Lord to heal them in the name of his dear ſon, and that it might be a means to convince them of the efficacy of love to and faith in Chriſt Jeſus, the phyſician of value; and the Lord was pleaſed to heal them. The mate of the ſhip deſired that I would come and pray by him. I went to him, and prayed in the power and name of the Lord Jeſus Chriſt, and the Lord helped him, that he ſaid he was fine and eaſy, and thanked me for my love; and in a little time he recover'd. Several others of the ſeamen and paſſengers I was inſtrumental to help in their ſickneſs. The Lord bleſſed my endeavours in ſupplicating him on their behalf, and adminiſtring what I had to them. One of the ſeamen ſaid, "He was bound to pray for me as long as he "lived: and that the Lord would bleſs me." Another of the paſſengers ſaid, "That I was the bleſſed "doctor (for there was a ſurgeon, or doctor in the ſhip.") I was very free to communicate of what I had to any ſick perſon in the ſhip, and ſeveral bleſſed the Lord on my behalf. Indeed I thought I could ſcarce do enough for any that were in diſtreſs. I write not thus, that I might ſeem popular, but with my mind bowed before the Lord. Many times in this voyage there was conſultations in my mind, whether I had beſt write a memorandum hereof; but at laſt conceiving in my ſpirit that it might ſtrengthen and excite love to God, and faith in his beloved Son, in true believers, I wrote as aforeſaid; and then I was ſatisfied, and gave the glory to God.

Before we came to the Land, we ſaw a ketch which had ſaved the lives of ſome that belonged to a ſhip that was a little before founder'd in the ſea: who ſaid alſo, that a fleet of *New-England* ſhips who had been upon that coaſt, by ſtormy weather, were forced to *Barbados*; and within a few days after we ſaw the land of *Virginia*, and alſo a *New-England* ſhip, who

ſailed

ſailed or came from *England* three weeks before us. We arrived within the capes of *Virginia* the 31ſt of 1ſt month 1698, and overtook the *John* and *Margaret*, a ſhip that came out of the *Engliſh* channel with us (the maſter, *Thomas Salmon* being dead) and the next day we anchored our ſhip at the mouth of *Patuxent* river in *Maryland*, where our boats were hoiſted out, and we were rowed up *Patuxent* river twelve miles, to *Arthur Young*'s houſe, where we lodged that night; and for our preſervation and ſafe arrival, we bleſſed the Lord our God, and my ſpirit prais'd him who lives forever and ever. Our voyage was above twelve weeks, it being then winter time, and for the moſt part the wind ſo high, that the ſhips could carry but little ſail, which made our voyage the longer.

About four days after we landed, we had a meeting near *Patuxent* river: and a bleſſed one it was! When it was ended, we went (that night) to *Daniel Rawlings*, and from thence to *Clifts*, to *Richard Johns*'s a friend that came with us from *England*, at whoſe houſe we had a meeting, wherein God's preſence was powerfully felt. We had ſeveral meetings on that ſide the bay called the weſtern ſhore, and then we ſailed over to the eaſt ſide of *Cheſapeak* bay, with *Thomas Everden*, in his ſloop. Went to his houſe, and had a meeting, where many people came. Here we met with our friends, *Jonathan Tyler*, *Henry Payton*, and *Henry Payton*'s ſiſter. While I was at this friend's houſe, there was one *Robert Cathing*, who being very ill, ſent for *Thomas Everden*, and he (not being very well) deſired me to viſit the ſick perſon. So I went, and the man was near to death. Howbeit he ſaid he was comforted much with the viſit, and that he had never received ſo much benefit by the pariſh prieſt in his life: "Altho', *ſaid he*, it coſt me "dear for what I had; and if ever I live to get over "it, by the aſſiſtance of God I ſhall have nothing to

"do

" do with them more. But, *he ſaid*, he ſhould n
" live three days." And before the end of thre
days he expired. He deſired (if I was not gone)
would be at his funeral. On notice hereof, about t
friends went; and there were a great many peop
among whom we had a good opportunity, and ma
ny weighty truths were opened to them in the lo
of God; and ſome of them were tender and wept
and the moſt, if not all (I think I may ſay) were ſoli
and weighty.

From *Thomas Everden*'s houſe we went to *Geor*
Truit's, at whoſe houſe we had a meeting. Th
friend and I went to an *Indian* town not far from hi
houſe, becauſe I had a deſire to ſee theſe people,
having never ſeen any of them before. When w
came to the town they were kind to us, ſpoke wel
of friends, and ſaid they would not cheat them (a
ſome others did.)

From *George Truit*'s in *Maryland*, we went down
to *Virginia*; and in *Accomack* and *Northampton* coun-
ties we had large meetings, and I hope they were ef-
fectual to many; I think my hope is not without
ground. In thoſe parts we had ſeveral meetings,
where we were informed friends had not had any
before. And really I cannot but bleſs the Lord for
the opportunities we had with the people; for the
goodneſs of God, thro' Chriſt our Lord, was great,
both to us and them, and with tears they did acknow-
ledge to the truth. Now *Thomas Turner*, who had
hitherto accompanied me, went by the ſea ſide the
neareſt way to *Philadelphia*; and afterwards I had
a meeting at *George Truit*'s brother's, and on the
firſt day, another near the court-houſe, and went to
Thomas Everden's, and ſo to *Levin Denwood*'s, and
thence to *Nanticoke* river, and viſited friends up
the bay until I came to the river *Choptank*, about
which there is a pretty many friends. So I went on,
and took the meetings till I came to *Philadelphia*, in

and

and about which place, and in other parts of the province of *Pennſyloania*, I had many large and precious meetings, the power of the Eternal Son of God being wonderful, in which power we many times bleſſed his name together. It was in my heart much to exhort friends to love to God, and to unity one with another, without which there is no fulfilling the law or goſpel. There are many friends in that province, and many ſober young people, which greatly rejoiced my ſpirit; ſo that for their encouragement, the Lord opened my mouth in a prophetic manner to declare unto them the bleſſings he had in ſtore for them, in condition of their walking in the truth. Glory to God on high! Untruth decays, and the branches of it mightily wither; the darkneſs is much paſt, and the true Light ſhineth glorioufly in many ſouls. O powerful praiſes be given to God, who is Light for ever!

From *Philadelphia* I went to *Burlington*, and ſo to *Croſwicks*, where we had a large meeting under the trees, where ſome were convinced of the truth. From hence I went to *Shrewsbury*, and had meetings there: From *Shrewsbury* we went (moſtly by water) to *Woodbridge* and *Staten-Iſland*, from thence to *Long-Iſland*, being accompanied by ſeveral friends. On *Long-Iſland* we had ſeveral large and good meetings, wherein Chriſt was preached freely; and after we had been two weeks there, we went on board a ſloop bound for *Rhode-Iſland*, and by the way we touched at *Fiſher's* and *Block* iſlands, and on the firſt day morning we ſet ſail from *Block-Iſland* to *Rhode-Iſland*, the yearly meeting being juſt over when we got there. That evening we ſailed over to *Connanicot-Iſland*. On the third day of the week had a meeting there, and from thence we went over to *Narraganſet*, and had a meeting, and ſo over to *Rhode-Iſland* again (where *Ruth Fry*, a ſober young woman, was convinced, and remained a friend till her death.) Here I met with

ſeveral travelling friends. From this iſland we wen
over to the main, and had a large meeting on firſ
day, at a place called *Greenwich*. It was thoug
there were about five hundred people, and many
them were tender. We went over the ſame night
the iſland; and after ſeveral open times with frien
and others on *Rhode-Iſland*, about 12 friends
that iſland went with me to *Warwick* and *Providen*
yearly meetings, in our friend *Borden*'s boat. W
ſet ſail about noon, and having but little wind,
was late in the night before we got there, and ver
dark, inſomuch that we could neither ſee nor kno
one another, but only by our ſpeech, and the dark-
neſs occaſioned us to run our veſſel againſt the rock
but at laſt we got on ſhore with our horſes, an
after going over a very dirty ſlough, we entred
diſmal wilderneſs; ſo that theſe difficulties occaſ
oned our not getting to the friend's houſe till th
next day, which, being the laſt of the week, w
had a meeting; and on firſt day we had a ver
large and ſatisfactory meeting. Many of us wer
ſo united in the love of God, that it was hard fo
us to part one from another.

From *Providence* I went to *Boſton* and *Salem*, wher
I had meetings, and from thence to *Hampton*. I
thoſe parts God Almighty hath ſhortned the powe
of perſecutors, and hath bro't his righteous judg-
ments upon them for their unrighteouſneſs. Oh that
New-England's profeſſors might live in the ſenſe o
the ſame, and repent. I being a ſtranger and travel-
ler could not but obſerve the barbarous and unchriſti-
an-like welcome I had into *Boſton*, the metropolis
of *New-England*. "Oh! what pity (ſaid one) it
"was that all of your ſociety were not hanged
"with the other four!‖" In the eaſtern parts of
New-England God hath a ſeed left of his people.

From

‖ *Marmaduke Stevenſon, William Robinſon, Mary Dyer and*
William Laddra, who were put to death in 1659 *and* 1660.

From thence I returned in order to get a paſſage to the iſle of *Nantucket*; and from a place called *Cuſhnet*, we ſailed over to the ſaid iſland in about ten hours, where we tarried ſeveral days, and had five meetings. The people did generally acknowlege to the truth, and many of them were tender-hearted. Some of the people ſaid, "That it was "never known that ſo many people were together "on the iſland at once." After the firſt meeting was over one asked the miniſter (ſo called) "Whether we might have a meeting at his houſe." He ſaid with a good will, "We might." This miniſter had ſome diſcourſe with me, and asked, "What "induced me to come hither, being ſuch a young "man." I told him that I had no other view in coming there, than the good of ſouls, and that I could ſay with the apoſtle, that a neceſſity was laid upon me, *and wo would be to me if I did not preach the goſpel.* Then ſaid he, "I wiſh you would preach "at my houſe in God's name." So next day we had a meeting at his houſe; and on the firſt day we had the largeſt meeting that we had on the iſland. It was tho't there were above two hundred people. The Lord in his power did make his truth known to the praiſe of his name. Oh! how was my ſoul concerned for the people! The Lord Jeſus did open my heart to them, and theirs to him: they were alſo loving and kind to us. The chief magiſtrate of the iſland deſir'd that I would have a meeting at his houſe, there being no ſettled meeting of friends before I came; and after meeting he diſputed about religion with me. I tho't we were both but poor diſputants; and I cannot remember all that paſs'd between us, but that in the cloſe of our diſpute, he ſaid, "I diſputed "with your friends in *Barbados*, and they told me, "That we muſt eat the ſpiritual fleſh, and drink the "ſpiritual blood of Chriſt: and, *ſaid the governor*, "Did ever any one hear of ſuch fleſh and blood; for

" is it not a contradiction in nature, that fleſh and
" blood ſhould be ſpiritual ?" O ſurely, ſaid I, the
governor hath forgot himſelf; for what fleſh and blood
was that which Chriſt ſaid, *Except ye eat my fleſh, and*
drink my blood, ye have no life in you ? " Why, ſay
" he, I don't think they were to gnaw it from his arms
" and ſhoulders." Then I told him, he anſwered
himſelf. Thus our diſpute ended. (And from that
time forward they have continued a meeting, and
there is now a meeting-houſe, and a yearly meeting
for worſhip, it is a growing meeting to this day,
and ſeveral public friends are raiſed up among
them, who preach the goſpel of Chriſt freely.)

At this time a friend was convinc'd, whoſe name was
Starbuck, who became very ſerviceable, and lived and
died an eminent miniſter of Chriſt on that iſland. Sev'ral
ſcores of them came and accompanied us to the water
ſide; and when we embark'd on board our ſloop, they
deſir'd that I would come and viſit them again. So I re-
commended them to the grace of our Lord Jeſus, and
we parted in great love and tenderneſs. In the even-
ing of the next day we got to the main land, where
we were gladly received. Now it was in my heart
again to viſit the eaſtern parts of *New-England* before
I left *America*; therefore I went to *Boſton* yearly meet-
ing, thence to *Lynn* and *Salem*, where we had a ſweet
comfortable time; likewiſe to the yearly meeting at
Dover, and ſo to *Piſcataway*, where we had ſeveral
meetings which were profitable opportunities to ma-
ny, from *Piſcataway James Goodbridge*, and I went over
to the iſle of *Shoals*; we had with us a church-mem-
ber of the Presbyterians, whoſe brother invited her
over with us to ſaid iſland, to the meeting which was
at his houſe; and while he was talking with her in the
yard or garden, I ſaw a bible, and took it, and read
therein. When ſhe came into the houſe ſhe asked
me, *What I did with that book ?* I told her, *If ſhe*
was offended I would lay it down. No, No, ſaid ſhe,
don't

don't think to come off ſo, for you diſown or deny that book. I told her, *She was miſtaken*, and asked, *Who told her ſo? Why*, ſaid ſhe, *our miniſter in his pulpit.* I replied, *That it was a great abuſe upon us, for I had been trained up from my childhood in the reading and belief of the ſcriptures, and my father and mother were friends* (that is Quakers.') She, willing to try me further, ſaid, *Did your father and mother ſuffer you to read the bible when you were a little boy? Yes*, ſaid I, *and gave me correction when I was not ſo willing to read therein as they would have me. Then*, ſaid ſhe, *Our miniſter has bely'd you; and ſince you ſay ſo, if it pleaſe God I will go and hear you.* She went with us to meeting; and after it was over (going home) one asked her, "How ſhe would anſwer it to their miniſter, for going to meeting." She replied, *It was truth ſhe had heard, and ſhe would ſtand by it, through the grace of Chriſt, and need not be aſhamed of it* (though we are of ourſelves but poor weak creatures.) This woman was ſober and religious, and one of good report. By the foregoing we may ſee how ſlanders flow from ſome pulpits; the more is the ſhame and pity! We went on and preached the goſpel of our Lord Jeſus Chriſt in that ability he gave us, with which the people were affected, and would have had us tarried longer, but we could not (although they much importuned us) becauſe we had appointed a meeting at *Oyſter River*. After we had had ſeveral meetings about *Piſcataway* and *Dover*, we went to *Hampton*, where we had meetings; and at *Salisbury* we had a large open meeting, as it was ſuppos'd, of about three hundred people (which was at this time accounted a great concourſe of people thereabouts) alſo at *Jamaica* and *Haverill* we had meetings, and from thence went to *Salem* and *Lynn* again, where we had good ſervice for truth, and then to *Boſton*, and had a meeting at the meeting-houſe, and another at a friend's houſe in the evening, at which there

there were many people. From *Boſton* I went to viſit friends about *Cape-Cod*, till I came again to *Rhode-Iſland* By the way I met with *Aaron Atkinſon*, who was on a viſit to friends in *New-England*. I had ſeveral good opportunities and powerful meetings in thoſe parts, and truth wrought a tenderneſs in divers at *Rhode-Iſland*. The preſence of him, who ſaid, *Where two or three are met in my name, there am I in the midſt of them*, being ſenſibly witneſſed by many; for he was with us of a truth. From thence I went round the *Narraganſet* country, and had meetings at ſeveral places, and was accompanied by *John Rodman* and *William Beackley*, thro' *Connecticut* to *Long-Iſland*, which is accounted two hundred miles. We had one meeting by the way, in which Chriſt was preached to them, as he is the light of the world, at a place where we were told there ne'er was a friends meeting before. I came to *Long-Iſland* about two weeks before the general meeting, and viſited friends in ſeveral places on this iſland, as at *Hamſtead*, *Jeruſalem*, *Jerichō*, and *Bethpage*, where there were large meetings, and much openneſs among the people, and ſome were convinced. We had a meeting at a place called *Matinicok*, where I met with ſome of the people called *Ranters*, who diſturbed our meeting. I may ſay as the apoſtle *Paul* (only altering *Epheſus* to *Matinicok*) that I fought with beaſts there; and thence I travelled to *New-York*, where we had two meetings, from thence we went to the *Jerſeys*, and there we had ſeveral ſerviceable meetings that were large, and ſo to *Pennſylvania*, where there are many very large meetings of friends, and the Lord is with his people there, and proſpereth 'em ſpiritually and temporally. Here I met with my dear friend *William Ellis*. From *Philadelphia Richard Gove* (of that city) and I travelled to *Maryland*, and viſited friends on the weſtern ſhore, and from thence to *Virginia*. In *Virginia*, near *James*'s river, I met with an aged friend whoſe

name

name was *William Porter*. He was ninety-two years of age, and had then a daughter two years old†. We had several meetings, there amongst friends, and others, many being well satisfied concerning the truth, and spoke well of it.

And after we had had several good and open meetings in *Virginia*, we found ourselves clear of *America*, and in order for our passage, we agreed with our friend *F. Johnson*, on board the *Elizabeth* and *Mary*, to carry us for *England*.

On the 11th of the first month 1698-9, we were accompanied on board by several friends, who abode with us all night; and the next day, being the first day of the week, we had a little comfortable meeting, and then parted in much love, having the evidence of the power of the Almighty with us. We waited for a fair wind until the 20th of the aforesaid month, and left the capes of *Virginia* that day, and at night we got our ship into a sailing posture; and I was glad in my spirit, that I was setting my face towards my native land; and more glad that I was returning with peace in my bosom. Oh! the power and presence of him who said, *Go teach all nations*, was sweet to my soul at that time, and now in some measure I enjoy'd the fruits of my having laboured in that ability God had given to me. Glory to God, thro' Christ, who is worthy for ever! The presence of God was with us on the great ocean, and we were strengthned through his goodness wonderfully. We had

† *Some years after I saw him weeding* Indian *corn with a hoe. He was then* 106 *years of age, and had upwards of* 70 *children, grand-children, and great grand-children. We were divers of us to see him, and he preached to us a short, affecting sermon, which was (as I remember) thus,* "*Friends* "*you are come to see me in the love of God. God is love,* "*and those that dwell in God, dwell in love. I thank God,* "*I feel his divine life every day and night*" *He lived to see his daughter married, and died, aged* 107 *years.*

had ſeveral good meetings on board our ſhip, and were opened (in the love of God) to the poor ſeamen very largely.

When we launched forth into the deep, we were ſeveral ſhips in company; but we had been but a little time at ſea, before we loſt ſight of them all. Several ſhips paſſed by us about a week after we ſail'd, and about this time we ſaw a very large whale, who lifted himſelf part out of the water with his mouth open, which looked like the entrance of a large cave. We likewiſe ſaw ſeveral other large ſea-fiſh, ſuch as grampuſſes, ſharks, &c. all which ſhew forth the wondrous works of the great Creator of all things. *Elizabeth Webb* and *Elizabeth Lloyd* went over with us in this veſſel, both virtuous women. About two weeks the winds were moſtly fair for us, in which time we got finely on our way; but for above a week afterwards the winds were moſtly contrary, and the ſhip had a great motion, which cauſed ſome of us to be ſea-ſick, eſpecially *Elizabeth Lloyd* ‡ (who was but weakly.) One night our ſailors thought that an enemy or pirate was near us, who fired two guns, and ſo paſſed by us; but it being night, we could not certainly know what ſhe was. I rather judg'd it might be ſome ſhip in diſtreſs, for we ſaw one of the ſhips that evening that came out with us, and the next morning we could ſee none at all, and there was hardly any wind that night, ſo that I feared our companion had ſprung a leak and founder'd; and when I told our maſter my opinion, he ſaid, he feared the ſame likewiſe. Now for two weeks time, or thereabouts, we beat about the ſea, and made little progreſs,

‡ *She was daughter of* Thomas Lloyd, *late deputy-governor of* Pennſylvania. *She lived and died a virtuous woman; and I think generally belov'd by all who were acquainted with her. When ſhe died ſhe was the wife of* Daniel Zachery, *a merchant at* Boſton, New-England, *well known and much beloved there, for his piety and virtue.*

greſs. Howbeit we had ſev'ral good meetings, wherein we gave glory to God our Saviour: and for ever let it aſcend ſaith my ſoul, to him over all! After contrary winds, about two weeks, the wind ſprung up weſterly, and was fair for ſeveral days; in which time we got finely on our way again, and left the *Weſtern Iſlands* about two days ſail behind us; and then the wind was contrary again. Contrary winds are commonly tedious at ſea (but eſpecially to thoſe that know not where to ſtay their minds) but we being ſeveral friends of us on board that where paſſengers, had oftentimes good meetings ſeveral times a week, and if any of our ſhip's company came to meeting, they always were ſober, and ſometimes tender, and truly God's love was extended towards them. And when it was not our meeting day, we ſpent not our time idly, but for the moſt part in reading the holy ſcriptures, and writing, &c. in which we were at ſundry ſeaſons greatly refreſhed, ſtrengthened, and comforted. O my ſoul! glorify God thy Maker, and Chriſt thy Saviour for ever, in the ſenſe of his goodneſs and mercy, both by ſea and land, by night and by day! After we had been almoſt ſeven weeks at ſea, we tho't that we were near the land, but we ſounded ſeveral days, and found no bottom, although we let out abundance of line, I think above 300 yards.

About this time our doctor dreamed a dream, which was to this effect, himſelf related it to me: he ſaid, "He dreamed that he went on ſhore at a great and ſpacious town, the buildings whereof were high, and the ſtreets broad; and as he went up the ſtreet he ſaw a large ſign, on which was written in great golden letters SHAME. At the door of the houſe (to which the ſign belonged) ſtood a woman with a can in her hand, who ſaid unto him, doctor, will you drink? He reply'd, with all my heart, for I have not drank any thing but

" water a great while (our wine and cyder being all
" ſpent, having had a long paſſage) and he drank a
" hearty draught, which he ſaid, made him merry;
" ſo went up the ſtreet reeling to and fro, when a
" grim fellow coming behind him, clapp'd him on
" the ſhoulders, and told him, that he arreſted him in
" the name of the governer of the place. He aſk-
" ed him for what, and ſaid, What have I done! He
" anſwered, for ſtealing the woman's can; the can
" he had indeed, and ſo he was had before the gover-
" nor, which was a mighty black dog, the biggeſt
" and grimmeſt that ever he ſaw in his life; and wit-
" neſs was bro't in againſt him by an old companion
" of his, and he was found guilty, and his ſentence
" was to go to priſon and there to lie for ever."

He told me this dream ſo punctually, and with ſuch an emphaſis, that it affected me with ſerious ſadneſs, and cauſed my heart to move within me (for to me the dream ſeemed true, and the interpretation ſure) I then told him he was an ingenious man, and might clearly ſee the interpretation of that dream, which exactly anſwer'd to his ſtate and condition, which I thus interpreted to him: " This great and ſpacious
" place, wherein the buildings were high, the ſtreet
" broad, is thy great and high profeſſion: the ſign on
" which was wrote *ſhame*, which thou ſaw'ſt, and the
" woman at the door, with the can in her hand, truly
" repreſent that great crying, ſhameful ſin of drunk-
" enneſs, which thou know'ſt is thy great weakneſs,
" which the woman with the can did truly repreſent to
" thee: the grim fellow which arreſted thee in the de-
" vil's territories is death, who'll aſſur'dly arreſt all
" mortals: the governor which thou ſaw'ſt, repre-
" ſenting a great black dog, is certainly the devil, who
" after his ſervants have ſerv'd him to the full, will tor-
" ment them eternally in hell.' So he got up as it were
in haſte, and ſaid, " God forbid! it is nothing but a
" dream." But I told him it was a very ſignificant

one,

one, and a warning to him from the Almighty, who ſometimes ſpeaks to men by dreams.

In ſeven weeks after we left ſight of the land of *America*, we ſaw the *Scilly* iſlands, and next day we ſaw the land of *England*, which was a comfortable ſight to us; in that God Almighty had preſerved us hitherto, and that we were ſo far got on our way. We drove about the channel's mouth for ſeveral days for want of wind; after which, for two days the wind came up, and we got as far up the channel as *Limebay*, and then an eaſterly wind blew freſh for ſeveral days, and we turned to windward, but rather loſt than got on our way, which was tireſome and tedious to ſome of us.

Now about this time (being ſome days after the doctor's dream) a grievous accident happened to us. We meeting with a *Dutch* veſſel in *Limebay* a little above the *Start*, hailed her, and ſhe us. They ſaid they came from *Liſbon*, and were bound for *Holland*. She was loaded with wine, brandy, fruit, and ſuch like commodities; and we having little but water to drink (by reaſon our paſſage was longer than we expected) therefore we ſent our boat on board, in order to buy us a little wine to drink with our water. Our doctor, and a merchant that was a paſſenger, and one ſailor, went on board, where they ſtaid ſo long until ſome of them were overcome with wine, altho' deſir'd to beware thereof; ſo that when they came back, a rope being handed to them, they (being filled with wine to exceſs) were not capable of uſing it dextrouſly, inſomuch that they overſet the boat, and ſhe turned bottom upwards, having the doctor under her. The merchant caught hold of a rope call'd the main ſheet, whereby his life was ſaved. The ſailor not getting ſo much drink as the other two, got nimbly on the bottom of the boat, and floated on the water till ſuch time as our other boat was hoiſted out, which was done with great ſpeed, and we took

him in; but the doctor was drown'd before the boat came. The ſeaman that ſat upon the boat ſaw him ſink, but could not help him. This was the greateſt exerciſe that we met with in all our voyage; and much the more ſo, as the doctor was of an evil life and converſation, and much given to exceſs in drinking. When he got on board the aforeſaid ſhip, the maſter ſent for a can of wine, and ſaid, "Doctor, will you "drink." He reply'd, "Yes, with all my heart, "for I've drank no wine a great while." Upon which he drank a hearty draught, that made him merry (as he ſaid in his dream†) and notwithſtanding the admonition which was ſo clearly manifeſted to him but three days before, and the many promiſes he had made to Almighty God, ſome of which I was a witneſs of, when ſtrong convictions were upon him, yet now he was unhappily overcome and in drink when he was drown'd. This is, I think, a lively repreſentation of the tender mercy, and juſt judgment of the Almighty to poor mortals; and I tho't it was worthy to be recorded to poſterity, as a warning to all great lovers of wine and ſtrong liquors. This exerciſe was ſo great to me, that I could not for ſeveral days get over it; and one day while I was muſing in my mind on thoſe things relating to the doctor, it was opened to me, that God and his ſervants were clear, and his blood was on his own head, for he had been faithfully warned of his evil ways.

We were oblig'd by contrary wind to put into *Plymouth* harbour, and from *Plymouth* I went by coach to *London*, where I was gladly receiv'd by my relations and friends. In this journey I travell'd about 2000 miles by land, and 6000 by water. I

got

† N.B. *This relation about the doctor's dream, when I was at* Barbados, *I had occaſion to write about it to a friend in* Ireland, *which he got printed there, which is the ſame with this in ſubſtance, only this is ſomewhat fuller and larger.*

got to the yearly meeting of friends in *London*, in the year 1699 (which was large) and was at divers public meetings for the worſhip of Almighty God. I may truly ſay, the Holy Ghoſt was among us, bleſſed be God our Saviour for evermore.

In this year I tho't it my place to enter into a married ſtate, and I acquainted my father of my deſign, and that I inclin'd to make choice of *Martha Betterton*, a religious young woman, whom I entirely loved for that piety, virtue, and modeſty, which I beheld in her; (*I was in the twenty-fourth year of my age, and ſhe in her twenty-firſt*) I likewiſe acquainted her father and mother with my intentions, to which both our parents conſented; her father ſaying (when I ſpoke to him) *Go together, and the Lord bleſs you together.* And my father ſaid, *If I was worth my weight in gold, ſhe deſerved me.* The heartineſs of both our fathers in this matter, was more to me than a portion of ſilver or gold, of which we had but very little; but our love to each other was very great, and being well and honourably grounded, it was not eaſily ſhaken. So after conſent of parents, we propos'd our intentions of marriage to the monthly meetings unto which we belong'd; and becauſe I had been travelling in *America*, I had certificates from my brethren there (not only) of my induſtry and labour in the miniſtry, with the good effects thereof, but alſo of my clearneſs in relation to marriage; and after having twice publiſh'd our intentions, we had liberty of ſaid meeting to proceed to the ſolemnization of our marriage, which was accompliſh'd at *Devonſhire-houſe*, in *London* (at a meeting appointed for that end) on the 28th day of the ſeventh month, in the aforeſaid year, in the preſence of many hundreds of people, and many worthy brethren and elders. A day of days it was to my ſoul! wherein I was made ſenſible of the love and goodneſs of God in a particular manner, which to me was an earneſt of

of our future well-doing. My dear wife was one who truly lov'd and fear'd God, and had an excellent gift of the miniſtry given unto her, and was ſerviceable therein. (A paper coming to my hands of her own hand-writing and compoſing, I tranſcribe it here. She calls it *an account of the exerciſe of* Martha Betterton, *viz.* "As I was walking in the city of *London*, "with a concern on my mind, in beholding the a- "bominable pride of the people; it opened upon "my mind in this wiſe: *Wo, wo! to the crown of* "*pride!* And then I was deeply bow'd in my ſpirit "before the Lord, and it was ſaid to me, *I will yet* "*ſpare a little longer; I have ſheep which I will ga-* "*ther home to me, and there ſhall be one ſhepherd, and* "*one ſheepfold.* Then I ſaid in my heart, *Oh Lord!* "*ſhall I be one of thy ſheep belonging to thy ſheepfold of* "*eternal reſt.* And again it was anſwered me, *My* "*ſheep hear my voice, and they follow me.* Then a cry "was raiſed in me, *Cauſe me to hear thy voice; and* "*not only ſo, but enable me to obey the ſame.* And then "this charge was return'd to me, *Be thou faithful.*")

Soon after I was married, I had a concern to viſit friends in the counties of *Surrey*, *Suſſex*, and *Kent*, which I perform'd in about two weeks time, and came home and follow'd my calling, and was induſtrious therein; and when I had gotten ſomething to bear my expences, and ſettled my wife in ſome little buſineſs, I found an exerciſe on my ſpirit to go over to *Ireland*, to viſit our friends and brethren on that iſland, in which *William Townſend* accompanied me, and friends in that nation were gen'rally ſatisfy'd with our ſervice amongſt them. When we had been from home about ten weeks, and had viſited moſt parts of that nation, having had many meetings among friends, and others, we found freedom in our minds to return home, which we did, being comforted in our ſervice, and bleſſed the name of the Lord.

After

After ſome few months I acquainted my wife and my father, with her father and mother, that I tho't it my duty to go over and live in *America*. To which propoſal, my father conſented, tho' with tenderneſs of heart, conſidering that I muſt be ſo far ſeparated from him. I alſo laid it before the monthly meeting of friends at *Horſly-Down*, in *Southwark* (of which meeting I was a member) who conſented to it (tho' ſomewhat unwilling to part with us) and gave us their certificate, to let our brethren know that we were in love and unity with them, and walk'd according to our profeſſion. And when we were ready, and in order for going, we agreed for the freight of our goods and ſervants, with *John Snowdon*, and ſhipped them on board the *Joſiah*, bound for *Maryland*. When the ſhip was at *Graveſend*, and ready to ſail, ſeveral of our dear relations and friends accompanied us to the ſhip, on board of which we had a good meeting, and took our ſolemn leave of one another, as never expecting to ſee each other any more in this world. It was a ſolemn time indeed! We pray'd for one another, and ſo parted, our ſhip ſailing that ev'ning, and we got to *Margate-Road*, where we anchor'd, and the wind ſprung up very freſh, and blew tempeſtouſly, ſo that we broke our cable, and loſt our beſt bower-anchor, and drove violently towards the *Goodwin ſands*. We let go our ſheet-anchor, and three more, which were all we had, but they did not ſtop her; upon which the maſter order'd the carpenters to ſtand by the main-maſt, with their axes on their ſhoulders, and when he gave the word, they were to cut the maſt. The people in the ſhip [there being divers paſſengers] were in great conſternation, expecting nothing but death: but for my part, being exceedingly ſea-ſick, and having been in many ſtorms, I was not ſo much ſurpriz'd with this, the ſailors ſometimes making great noiſe when there was but little danger; but there was more danger than I was aware

of,

of, as appear'd afterwards. One of the paſſengers came weeping, and ſaid, "Our caſe was very bad." The doctor alſo came in the ſame manner, and cry'd, "Oh! Mr. *Chalkley*, we are all dead men!" Then I tho't with myſelf, I would go out on deck, and ſee what the matter was; and when on deck, I went to the pilot, who had the lead in his hand, and he ſounded, and cry'd out, "Lord ha' mercy upon us! "ſhe is gone, ſhe is gone, ſhe is gone!" by which I perceiv'd that we were very near the *Goodwin ſands*, on which many ſhips have been loſt with their crews. In this ſenſe of danger I ſent for the paſſengers into the cabin, and told them that I tho't it would be well for us to ſit ſtill together, and look unto, and wait upon God, to ſee what he would pleaſe to do for us; that if death came we might meet him in as good a frame of mind as we could, and that we might not be ſurpriz'd beyond meaſure: and as we were thus compoſed in our minds, a concern came upon my dear wife, and ſhe pray'd to God the Father, in the living power and ſenſe of his ſon; and he heard from his holy habitation, and anſwered the prayer: for immediately after, the wind abated, and our anchors held us. This was a great deliverance, which is not to be forgotten. When we ſaw the long'd for morning, we were very near the *ſands*, and the ſea ran prodigiouſly high, and broke on them mightily, ſo that we were forc'd to leave our cables and anchors, and make the beſt of our way to *Deal*, as well as we could. One of the owners being on ſhore, and ſeeing us in diſtreſs, ſent off a cable and anchor to us; and we anchor'd before *Deal* with our new cable and anchor, and ſent a boat for our other anchors and cables, when it was calm, which bro't them to us. And after we had ſupply'd ourſelves with what we wanted, we put to ſea again, and had fair winds till we got as far as the *Weſtern-Iſlands*, where, captain *Gant* being in company with us, ſpoke with our

captain

captain in the evening, and the two captains concluded it would be ſtormy that night, which happened accordingly. They took in their ſails, and we all but our mainſail; notwithſtanding which, the ſtorm was ſuch, that we loſt our main-maſt, ſprung the head of our fore-maſt, and broke our croſs-jack-yard, and thus lay rowling upon the ſea for about two weeks: the ſhip *Briſtol-merchant* coming by in that time lent us a ſpare topmaſt, of which we made a main-maſt, and a top-maſt of our top-gallant-maſt, and ſo refitted out as well as we could, and had a pretty good paſſage afterwards. We were about eight weeks from the *Lands-End* to the capes of *Virginia*; had meetings twice a week on board, and they help'd to ſtay our minds on our Maker, tho' our bodies were toſs'd to and again on the mighty waters. We went on ſhore at *Patuxent* river, and went by land to *Herring-Bay*, where I, my wife, and family, tarried that winter; and I with my three ſervants, followed my calling. In the ſpring we tranſported ourſelves, our goods, and ſervants, from *Maryland* to *Pennſylvania*, where we intended to ſettle when we came from our native country. At *Philadelphia* I bought a lot of ground upon the river *Delaware*, and there I followed my calling that ſummer; and in the fall I had an inward call to viſit friends in *Barbados*, which I propos'd to our monthly meeting, and they certify'd on my behalf that they had unity with me in my propoſal, converſation, and miniſtry: So I took ſhip at *Philadelphia* (about the 20th of 7th month, 1701) on board the *Abraham*, ---- *Street*, commander, and was about a month on our voyage; (*Joſiah Langdale* was with me.) We had ſeveral good meetings in the ſhip to our ſatisfaction; and were well receiv'd, and had many meetings at *Barbados*, which were often very large and open, and ſome of the people loving and tender. We had ſeveral meetings at *Bridge-Town*, *Speight's-Town*, the *Spring*, and the

Thickets, and at *Pumpkin-hill*; and after being there about six weeks, we went in a sloop to *Bermuda*, where we found but very few friends, yet had meetings in several places, and at the houses of some people who were not of our profession; and the longer we tarried, the larger our meetings were; and many began to be affected, and spoke well of us and our devotion, but some were disturb'd and spoke to the governor to break up our meetings (which at the desire of one of the inhabitants we had appointed at his house) upon which he sent orders by one of his colonels to break up our meeting, which troubl'd divers sober people. After this I met with the governor at the house of one judge *Stafford*; and he being a moderate man, we had the following discourse, *viz.*

Gov. How do you like our country? We are but a little spot in the sea.

T. C. I like it well for its moderate climate. If the people were moderate also, it would be well.

Gov. Doth it answer your end in coming?

T. C. My end in coming was to visit the people in christian love.

Gov. Do you think the people will be bro't over?

T. C. If they are brought to truth and righteousness, it will be well for them. That is the end of our coming.

Gov. If you had acquainted me with your design, when first you came, you had done well. It was your duty.

T. C. If we had known the governor's will herein, or that thou would'st have spoken with us, we should have readily answer'd it: but knowing nothing of it, we could not tell but that it might be taken for rudeness in us, considering our homely way and manner of addressing such men.

Gov. Then your design in coming here was to preach. Had you no other end?

T. C. Yes

T. C. Yes. As we found a concern upon us to preach, and a desire in the people to hear.

Gov. Why don't you tarry with them? That looks strange. Here the people are affected with you, and you go away and leave them: Upon my word I blame you for that.

T. C. We don't direct them to man, but to the Lord Jesus Christ, their teacher, and bishop of their souls. And why should our leaving them look strange to the governor? For it was the practice of the apostles of our Lord Jesus Christ, and his own practice and command to his followers. And further, the apostles (which word signifies ambassadors or messengers) say, *Follow us, as we are followers of Christ.* And they travelled up and down the world preaching the gospel; and our great Lord himself had not whereon to lay his head.

Gov. The apostles were inspir'd men: inspir'd by the Holy Spirit to preach the gospel. I suppose you don't pretend to be inspir'd.

T. C. Every true christian ought to pray for the pouring out of the Holy Spirit, or Holy Ghost upon him. The church of *England* † also prays for it, the receiving of which is inspiration.

Gov. Your reasons being grounded on scripture, you are well grounded; for no man can deny the scriptures. Then you say you are inspir'd?

T. C. I hope I am. I pray for it with great earnestness.

Gov. Then it is but ask, and have you think?

T. C. If we ask in faith, without wavering, we shall receive according to the doctrine of Christ and his apostles in the new testament.

Gov. Well, if any have a desire to hear you, you may preach and welcome.

After I had this discourse with the governor, it was re-

† *Of which church the governor was a member.*

reported on the iſland that the governor had given us a licenſe to preach (which report was not true further than the aforeſaid diſcourſe) and then we had larger meetings than before. We had a meeting at judge *Stafford*'s houſe, and one at a houſe not far from his.

It is obſerveable that this iſland hath formerly been a very healthy and fruitful place. Red cedar, or ſweet wood, is all the timber they have in the iſland, with which they build their houſes, make their houſhold goods, build their ſhips, ſloops, and make their fires; ſo that there is continually a fragrant and pleaſant ſmell, which we could ſmell at ſea, ſometime before we ſaw the land; and it is yet a pretty healthy and fruitful iſland, but not ſo healthy and fruitful as formerly. In one of our meetings I was concerned to let them know, that it was the evil of their ways and doings that had caus'd the Almighty to withhold from them the fruits of the earth, and to make their iſland more unhealthful than formerly it was. After meeting the judge told me I had ſaid truly, for that was the cauſe; and if I had ſpoke more to that matter, or on that ſubject, I had done well. Several were convinc'd at this time on this iſland.

Soon after an opportunity offer'd, in a ſloop belonging to this iſland, that was bound for *Philadelphia*, in which we (being clear) embark'd on our voyage had indifferent good weather only one hard gale of wind, which caus'd us to hand our jib. A molatto man nam'd *Stavo* (being the maſter's ſervant) went out upon the bowſprit to hand the ſail, and there came a ſea and waſh'd him off; and the veſſel ran over him; and, in all probability, had certainly been drown'd, had he not been a good ſwimmer; for he ſwam, as we judg'd, three quarters of a mile, before he got to the ſloop, it not coming into any one's mind to low'r the ſails, till I ſharply order'd it to be done, which they then did readily; and the courſe of the veſſel being

ſtopp'd,

ſtopp'd he ſoon got on board, having ſtripp'd himſelf of his cloaths in the ſea, and bro't them in his mouth. I was very thankful for the poor fellow's life, and prais'd the Lord in the ſecret of my ſoul, for his preſervation. In about two weeks time we arriv'd at *Philadelphia*, and I had great peace in my labours in this viſit, in which I was from home about five months. The friends of *Barbados* were ſo well ſatisfy'd with this labour of love, that they certify'd the ſame by way of certificate, more than is proper for me to mention. But tho' they tho't ſo well of me, yet I had occaſion to think very meanly of myſelf, for I was emptied to exceeding great ſpiritual poverty at times.

After I came home from *Barbados* and *Bermudas*, I follow'd my calling; and kept to meetings diligently; for I wasn't eaſy idle; either in my ſpiritual or temporal callings; and at times travel'd in the work of the miniſtry in our own province, in which there are many large meetings of friends which increaſe and multiply from time to time. Since my ſettling in this province, which is now about a year, ſome hundreds of people are come here to ſettle, and divers meeting-houſes are built; and I do certainly know from above, that this province of *Pennſylvania*, and city of *Philadelphia*, will flouriſh both ſpiritually and temporally, if the inhabitants will love (and live in) righteouſneſs, and the fear of God; otherwiſe the hand that planted them can ſoon pluck them up. After ſome time I was drawn forth to viſit friends in *Maryland*, *Virginia*, and *North-Carolina*, and went with the unity of friends, having their certificate (according to the good order eſtabliſhed among us) ſo about the 26th of 1ſt month, 1703, I went thro' *Maryland*, and viſited friends in *Virginia* and *North-Carolina*, to the river *Pamphlico*, where no traveling public friends (that ever I heard of) were before, and we had ſeveral meetings there on each ſide of the river. One day going out of our canoe

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thro' a marſh, I trod on a rattle-ſnake (which is accounted one of the moſt poiſonous ſnakes) but it only hiſs'd at me, and did no harm. This was one deliv'rance, among many the Lord by his providence wrought for me; and I bleſs his holy name for all his mercies. In going to, and coming from this place we lay two nights in the woods, and I think I never ſlept better in all my life. It was the 8th hour in the evening when I laid down on the ground one night (my ſaddle being my pillow) at the root of a tree, and it was four a clock in the morning when they call'd me. When I awoke I thought of good *Jacob*'s lodging he had on his way to *Padanaram*, when he ſaw the holy viſion of angels, with the ladder whoſe top reach'd to heaven. Very ſweet was the love of God to my ſoul that morning, and the dew of the everlaſting hills refreſh'd me; and I went on my way praiſing the Lord, and magnifying the God of my ſalvation. In this journey I met with another remarkable deliverance, going over a river eight miles broad, we put our horſes (we being eight men and ſeven horſes) into two canoes ty'd together, and our horſes ſtood with their fore-feet in one, and their hind-feet in the other. It was calm when we ſet out, but when we were about the middle of the river the wind roſe, and the ſea ran high, and ſplit one of our canoes, ſo that with our hats we were oblig'd to caſt out the water; and with much difficulty (at laſt) all of us with our horſes, got ſafe on ſhore, through the good providence of God. And on return thro' *North-Carolina*, we had ſeveral large meetings, and an open time it was; as alſo at *Nanſimund* and *Chuckatuck*, and at ſeveral other places in *Virginia*; and when my ſervice was over in thoſe two provinces I went back to *Maryland*, and viſited meetings there, and then went home. As near as I can compute it I rode about a thouſand miles in this journey. After which I ſtaid at home, following my buſineſs, in or-

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der to the maintenance of my family, being bleſſed with wife, children, and ſervants, and with other things; for which I am truly thankful.

While I was at home I viſited the neighbouring meetings as I found a concern upon my mind; and on the 6th day of the 3d month, 1704, I laid before our quarterly meeting of miniſters and elders, an exerciſe that was upon my mind, to viſit our friends meetings on *Long-Iſland*, *Rhode-Iſland*, and in *New-England*, and the places adjacent; from which quarterly meeting I had a good certificate (which I tho't it my duty to endeavour to live up unto) and being accompany'd with ſeveral friends to *Burlington* and *Croſwicks*, *Joſeph Glaſter* being my fellow-labourer in the work of the goſpel; at the two aforeſaid places, we had meetings, and then we travel'd to *New-York* and *Long-Iſland*, where we had divers meetings, as at *Fluſhing*, *Weſtbury*, *Jeruſalem*, *Jericho*, *Bethpage*, *Matinicock*, and alſo at *Weſt-Cheſter*, on the main, and from thence we travel'd to *Rhode-Iſland* yearly meeting, which was large and ſerviceable to many. From hence *Joſeph Glaſter* went towards *Boſton*, the inland way, and I went by the ſea ſide; and we met together, after I had been at meetings at divers places, *viz.* *Dartmouth* and *Nantucket* iſland, at which iſland there are large meetings, people there being moſtly friends, and a ſober growing people in the beſt things; tho' not of our ſociety when they firſt receiv'd the truth, yet they receiv'd it with gladneſs; and altho' divers of the people call'd presbyterians were very cruel in their expreſſions, and bitter in their ſpirits againſt us, yet there were ſome who went under that name, who were more open and charitable towards us, and receiv'd us gladly with tenderneſs; at ſome places we had meetings at their houſes to our mutual ſatisfaction. We likewiſe had meetings at *Suckanuſet*, *Scituate*, and *Sandwich*. About this time the *Indians* were very barbarous in the deſtruction of

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the *Engliſh* inhabitants ſcalping ſome, and knocking out the brains of others (men, women, and children) by which the country was greatly alarm'd, both night and day; but the great Lord of all was pleaſed wonderfully to preſerve our friends, eſpecially thoſe who kept faithful to their peaceable principle, according to the doctrine of Chriſt in the holy ſcriptures, as recorded in his excellent ſermon which he preach'd on the mount, in the vth, vith, and viith chaps. of *Matthew*, which is quite oppoſite to killing, revenge, and deſtruction, even of our enemies: and becauſe our friends could not join with thoſe of fighting principles and practices, ſome of them were put in priſon; divers people railing and ſpeaking very bitterly againſt their peaceable neighbours, and wiſhing the Quakers might be cut off. Some of the *New-England* prieſts and profeſſors were ſo bitter againſt friends, that inſtead of being humbl'd, under the mighty hand of God upon them, in ſuffering the *Indians* to deſtroy them, they expreſs'd their enmity againſt the poor *Quakers*, on a day appointed for humiliation and a faſt; and particularly in a ſermon preach'd by one of their prieſts, which he divided into three heads, *viz. Firſt*, that the judgments of God were upon them, in letting looſe the ſavage *Indians* to deſtroy them. *Secondly*, In that he with-held the fruits of the earth from them (for there was great ſcarcity.) *Thirdly*, That the *Quakers* prevail'd, and were ſuffer'd to increaſe ſo much among them; which he ſaid was worſe than the *Indians* deſtroying of them, and gave this abſurd reaſon for it, "The *Indians* deſtroy our bo-"dies, but the *Quakers* deſtroy our ſouls†" This is an abominable falſhood; for it is ſin that deſtroys the ſoul: and ſuch as thoſe that preach to the people that there is no freedom from it in this world, contradict

† *This Prieſt was ſoon after killed by the Indians, as I was told by a Miniſter.*

radict Chriſt's doctrine, *Be ye perfect*, &c. And that of the apoſtles, *He that is born of God cannot ſin.* And thus their blind guides miſtake light for darkneſs, and darkneſs for light. Among the many hundreds that were ſlain, I heard but of three of our friends being killed, whoſe deſtruction was very remarkable, as I was informed (the one was a woman, the other two were men.) The men uſed to go to their labour without any weapons, and truſted to the Almighty, and depended on his providence to protect them (it being their principles not to uſe weapons of war, to offend others, or defend themſelves) but a ſpirit of diſtruſt taking place in their minds, they took weapons of war to defend themſelves; and the *Indians*, who had ſeen them ſeveral times without them, and let them alone, ſaying, "They were peaceable men, and hurt nobody, therefore they would not hurt them," now ſeeing them have guns, and ſuppoſing they deſigned to kill the *Indians*, they therefore ſhot the men dead. The woman had remained in her habitation, and could not be free to go to a fortified place for preſervation, neither ſhe, her ſon, nor daughter, nor to take thither their little ones; but the poor woman after ſome time began to let in a raviſh fear, and did adviſe her children to go with her to a fort not far from their dwelling. Her daughter being one that truſted in the name of the Lord, *the mighty tower, to which the righteous flee and find ſafety*, could not conſent to go with her; and having left a particular account in a letter to her children of her and their preſervation, I think it worthy to be inſerted here in her own words. *When the cruel Indians were ſuffered to kill and deſtroy, it was ſhewed me, That I muſt ſtand in a teſtimony for truth, and truſt in the name of the Lord, that was a ſtrong tower, and we ſhould wait upon him. And I often deſired my mother and husband to ſit down, and wait upon the Lord, and he would ſhew us what we ſhould do: But*

I could not prevail with him, but he would say it was too late now, and was in great haste to be gone; but I could not go with him, because I was afraid of offending the Lord: but still he would say I was deluded by the devil, so that my mother would often say, A house divided could not stand; *and she could not tell what to do, altho' she had most peace in staying, yet she had Thoughts of moving, and said to me,* "Child, can'st thou "certainly say it is revealed to thee that we should stay? "If it be, I would willingly stay, if I was sure it "was the mind of God." *But I being young, was afraid to speak so high, said, Mother, I can say thus it is so with me, that when I think of staying and trusting in the name of the Lord, I find great peace and comfort, more than I can utter, with a belief we shall be preserved; but when I think of going, O the trouble and heaviness I feel, with a fear some of us should fall by them! And my dear mother sighed, and said,* "She could not tell what to do." *But I said to them, If they would go, I would be willing to stay alone; if they found freedom, I was very willing, for I was afraid of offending the Lord. But still my poor husband would say,* "I took a wrong spirit for the right." *And he would say how I should know,* "For if I was right, "I would be willing to condescend to him." *And then I said in condescention to him I would move; but I hoped the Lord would not lay it to my charge, for was it not to condescend to him, I would not move for the world; and after I had given away my strength, in a little time there came men from the garrison, with their guns, and told us,* "They came for us," *and told us,* "The Indians, they thought, might be near;" *and then away we went; and my mother went in with my brother-in-law, altho' I persuaded her not to do it. But she said,* "Why, my child is there; And why may not "I be with her as well as thee?" *And so we went along to* Hampton, *to my husband's brother's. But O the fear and trouble that I felt! And told my husband*

seem'd as if we were going into the mouths of the Indians. *And the next day was the first day of the week; and our dear friend,* Lydia Norton, *came with my dear mother; and in her testimony, she said, there was there that was very near to her life, that was very near death. O then I was ready to think it would be I, because I believed we had done amiss in moving, and great trouble was I in, and told dear* Lydia *of it; but she comforted me as much as she could, and said, "She did not think it would be I." And my dear mother went to my sister's again, to the garrison, where she found herself not easy; but, as she often said to many, that she felt herself in a beclouded condition, and more shut from counsel than ever she had been since she knew the truth; and being uneasy, went to move to a friend's house that lived in the neighbourhood; and as she was moving, the bloody cruel* Indians *lay by the way, and killed her. O then how did I lament moving! And promised if the Lord would be pleased to spare my life, and husband, and children, and carry us home again, I would never do so more. But O the fear, and trouble, and darkness, that fell upon me, and many more at that time! And three or four of us kept our meeting: but although we sat and waited as well as we could, yet we sat under a poor beclouded condition, till we returned home again, then did the Lord please to lift up the light of his love upon our poor souls. O then I told my husband, although he had built a little house by the garrison, I could not move again. So he was willing to stay while the winter season lasted, but told me he could not stay when summer came, for then the* Indians *would be about; and so told me, "That if I could not go to the garrison, I "might go to a friend's house that was near it." And I was willing to please him, if the Lord was willing; and then applied my heart to know the mind of Truth, and it was shewed me, that if I moved again, I should loose the sense of truth, and I should never hold up my*

head again. O then I told my husband he must never ask me to move again, for I durst not do it. Still he would say it was a notion, till our dear friend Thomas Story *came, and told him,* "*He did not see* "*that I could have a greater revelation than I had.*" *And satisfied my husband so well that he never asked me more to go, but was very well contented to stay all the wars; and things were made more easy, and we saw abundance of the wonderful works and of the mighty power of the Lord, in keeping and preserving of us when the* Indians *were at our doors and windows, and other times; and how the Lord put courage in you, my dear children, don't you forget it, and don't think that you was young, and because you knew little, so you feared nothing, but often consider how you staid at home alone, when we went to meetings, and how the Lord preserved you, and kept you, so that no hurt came upon you: and I leave this charge upon you, Live in the fear of the Lord, and see that you set him always before your eyes, lest you sin against him: for if I had not feared the Lord, and felt the comforts of his Holy Spirit, I never could have stood so great a trial, when so many judged, and said I was deluded, and that all the blood of my husband and children, would be required at my hands; but the Lord was near to me, and gave me strength and courage, and faith to trust in him, for I knew his name to be a strong tower, yea, and stronger than any in the world; for I have oftentimes fled there for safety. O blessing, and honour, and everlasting high praises, be given to the Lord, and to his dear Son, our Saviour and Mediator, Christ Jesus;* Amen. Mary Doe.

A neighbour of the aforesaid people told me, that as he was at work in his field, the *Indians* saw, and called him, and he went to them. They told him, That they had no quarrel with the Quakers, for they were a quiet, peaceable people, and hurt nobody, and

and that therefore none ſhould hurt them. But they ſaid, That the Presbyterians in theſe parts had taken away their lands, and ſome of their lives, and would now, if they could deſtroy all the *Indians*.

Thoſe *Indians* began about this time to ſhoot people down as they rode along the road, and to knock them in the head in their beds, and very barbarouſly murdered many: but we travelled the country, and had large meetings, and the good preſence of God was with us abundantly, and we had great inward joy in the Holy Ghoſt in our outward jeopardy and travels. The people generally rode and went to their worſhip armed, but friends went to their meetings without either ſword or Gun, having their truſt and confidence in God.

After having had divers good meetings in thoſe eaſtern parts of *New-England*, I return'd to *Salem*, *Lynn*, *Boſton*, and ſo on towards *Rhode-Iſland*, and at divers adjacent places; as in the *Narraganſet* country, we had divers meetings, alſo at *Dartmouth*, *Sandwich*, and *Scituate*. As I was entring into the town of *Boſton* in company with many others, a man rode up to me, and ask'd in a ſcoffing manner, "Whether "I ſaw or met with any Quakers on the road?" I pleaſantly told him, we ſhould not tell the Presbyterians, leſt they ſhould hang them. He not thinking of ſuch an anſwer went ſneakingly away.

Now having thoroughly viſited friends in thoſe parts, in company with my friend *Thomas Story*, I travelled through *Connecticut* government, and had ſeveral meetings in that colony; and came to *Long-Iſland*, where we had divers meetings to the ſatisfaction of ourſelves and friends. From *Long-Iſland*, after we were clear of the ſervice and exerciſe of the work af the miniſtry, and had viſited friends meetings as we travelled; and in divers places found openneſs among the people who were not of our profeſſion (which ſometimes came in great numbers to our meetings,

ings, and ſeveral were convinc'd in ſome good degree, and many comforted, ſtrengthened, and edified, in Chriſt our Lord) we came to *Philadelphia*, the place of our habitation. Let (ſaith my ſoul) his name have the praiſe of all his works for ever.

After being at home ſome time I viſited friends meetings in our own country, and ſeveral parts of *New-Jerſey*, *Maryland*, and the lower counties, on *Delaware*. At *Jones*'s I appointed a meeting at a public houſe near the court-houſe (general notice being given thereof) there came one ------*Crawford*, a prieſt, with many of his hearers, and in the beginning of the meeting he read a ſermon (as they called it) which was a tranſcript of the works of ſome of our adverſaries, which we deſired to have from them to anſwer. They ſaid, "If I would anſwer it myſelf "I ſhould have it." The which I told them I ſhould if they would let me; but tho' they promiſed it, they did not perform, but were worſe than their word. We heard them read it over patiently; and after they had done, we had our meeting. The auditory was large, and moſt of the magiſtrates were at it. The prieſt's reading, and my teſtimony occaſioned this meeting to hold long; after which, as we were getting on horſeback, the prieſt cry'd out among the people, "That he did not think we wou'd go away ſo ſneak-"ingly." We having twenty miles to ride that night, and he near his home, he having the advantage in that reſpect, ſome thought it made him the bolder, for he let me get on horſeback before he utter'd that ſneaking expreſſion. I told him to challenge was enough to ſet a coward to work, and we were no cowards; for he knew we could venture our lives for our religion, which I queſtion'd whether he would do for his; ſo I diſmounted, and he having the bible open in his hand, I being near him, chanc'd againſt my will and knowledge, to touch it with my foot. "Look "you, gentlemen, *ſays he*, he tramples the word of

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"God under his feet." For which groſs abuſe his own hearers openly rebuked him, and put him to ſhame. Then he ſaid, "He would prove us no mi-"niſters of Chriſt." *I bid him prove himſelf one, and he would do the buſineſs.* "Well, *ſays he*, how ſhall "we know who are Chriſt's miniſters? *Why*, ſaid I in anſwer to him, *art thou willing to be try'd by Chriſt's rule, for he hath given us a plain rule to know them by?* "What is that rule? let us hear it," *ſays he.* "*Tis ſhort, but full, namely*, By their fruits you ſhall know them: For men don't gather grapes of thorns, nor figs of thiſtles; *wherefore by their fruits they are known.* "I deny it, *ſays prieſt* Crawford (*for that was the name he went by here, he going under another elſe where*) that they are known by their fruits." *I anſwered, then thou denieſt the plain and naked truth of Chriſt.* So I called aloud to the people to take notice what a blind guide they had; and indeed he was wicked, as well as blind, and his fruits not good; which may make one ſuppoſe, that he was not willing to be tried by his fruits: for ſoon after news came that he had a wife in *England*, and as he had another here, his fruits were wicked with a witneſs; and according to Chriſt's doctrine, no good could ſpring from his miniſtry, therefore he proved himſelf by his evil deeds to be no miniſter of Jeſus Chriſt. Near the aforeſaid place we got a meeting ſettled, which is called *Little-Creek* meeting; and about the ſame time a meeting was eſtabliſhed, and a meeting-houſe built at *Duck-Creek*. The people in thoſe parts about this time began mightily to ſee thro' the formal preaching of ſuch as preach for money or hire, who love the hire, tho' they don't love to be call'd hirelings.

In the year 1706, having ſome concerns in the province of *Maryland*, I had divers meetings as I travelled on the road, as at *Nottingham*, *Elk* river, *Northeaſt*, *Suſquehannah*, *Buſh*, and *Gunpowder* rivers; at ſome of which places I don't know that there had been

been any meetings before. At one of these meetings were one *Edwards* a priest, and a lawyer the attorney-general, and several of the justices of the peace. The priest was angry, and said, "It was an unlawful "assembly, the house not being licensed by law." The justice told him, "That he and his people being "there to hear, if any unwarrantable or false doctrine "was preached, he had a fair opportunity to lay it "open before all the people." So they desired him to hear patiently and quietly. He seem'd to like the proposition, and sat down by me. We had not sat down long before I stood up, and spoke to the people some considerable time; and the lawyer sat opposite to me, and took what I said in short-hand, for about half an hour; but growing weary, he laid down his pen, and took out of his pocket a bottle of liquor, or spirits, and said, "Come, friend, here is to thee "(or you) you have spoke a great while, you need "something to refresh you." So I made a stop, and said to the people, Here is your minister, and here is some of the fruits of his ministry, of which he and all sober people may be ashamed. And then I went on again without any opposition till I had done; but afterwards they were in a rage, and threatned what they would do to me, if ever I came to have a meeting any more there. But I told 'em if they had power to take our lives from us, they were not dear to us for the sake of Christ and his gospel; and that we did not matter their threatnings. I desired the lawyer to give me a copy of what he had written: he went about it, but did not do it; neither was he candid in penning my words; for several of the people then present did bear witness he had not wrote it *verbatim*, nor truly taken the sense of what I spoke, wherefore I charged him to be just, otherwise he had many witnesses against him; at which the priest bent his fist, and held it up to me, but did not strike me, and away they went in a fret. Soon after we had another

ther meeting at the ſame place, which was large and quiet. The man of the houſe being an attorney at law, had got his houſe licenſed, and tho' the prieſt and lawyer threatned hard, they came not.

Aquila Paca, high ſheriff of the county, living at the head of *Buſh* river, near the main road, built a meeting-houſe at his own charge, and had it licenſed, at which we had many good meetings. About this time alſo was built a meeting-houſe at a place called *Nottingham*, which is a large meeting, and greatly increaſes.

When I was travelling in thoſe parts I had a concern on my mind to viſit the *Indians* living near *Suſquehannah*, at *Coneſtogoe*, and I laid it before the elders of *Nottingham* meeting, with which they expreſſed their unity, and promoted my viſiting them. We got an interpreter, and thirteen or fourteen of us travelled through the woods about fifty miles, carrying our proviſions with us, and on the journey ſat down by a river, and ſpread our food on the graſs, and refreſh'd ourſelves and horſes, and then went on chearfully, and with good will and much love to the poor *Indians*; and when we came they receiv'd us kindly, treating us civilly in their way. We treated about having a meeting with them in a religious way, upon which they call'd a council, in which they were very grave, and ſpoke one after another without any heat or jarring) and ſome of the moſt eſteem'd of their women do ſometimes ſpeak in their councils.) I ask'd our interpreter, Why they ſuffer'd their women to ſpeak in their councils? His anſwer was, "That ſome wo-"men were wiſer than ſome men." Our interpreter told me, That they had not done any thing for many years without the counſel of an antient grave woman; who I obſerv'd ſpoke much in their council; for I was permitted to be preſent at it; and I ask'd, What it was the woman ſaid? He told me ſhe was an empreſs; and they gave much heed to what ſhe ſaid amongſt

them; and that ſhe then ſaid to them, "She looked "upon our coming to be more than natural, becauſe "we did not come to buy, or ſell, or get gain, but "came in love and reſpect to them," and deſired their well-doing, both here and hereafter; and further continued, "That our meetings among them might "be very beneficial to their young people," and related a dream which ſhe had three days before, and interpreted it, *viz.* "That ſhe was in *London*, and "that *London* was the fineſt place ſhe ever ſaw (it "was like to *Philadelphia*, but much bigger) and ſhe "went acroſs ſix ſtreets, and in the ſeventh ſhe ſaw "*William Penn* preaching to the people, which was "a great multitude, and both ſhe and *William Penn* "rejoiced to ſee one another; and after meeting ſhe "went to him, and he told her, That in a little time "he would come over and preach to them alſo, of "which ſhe was very glad. And now ſhe ſaid her "dream was fulfilled, for one of his friends was "come to preach to them." And ſhe adviſed them to hear and entertain us kindly; and accordingly they did. Here were two nations of them, the *Seneca*'s and the *Shawneſe*. We had firſt a meeting with the *Seneca*'s, with which they were much affected, and they call'd the other nation (*viz.* the *Shawneſe*) and interpreted to them what we had ſpoke in their meeting, and the poor *Indians* (particularly ſome of the young men and women) were under a ſolid exerciſe, and concern. We had alſo a meeting with the other nation, and they were all very kind to us, and deſir'd more ſuch opportunities; the which, I hope divine providence will order them, if they are worthy thereof. The goſpel of Jeſus Chriſt was preach'd freely to them, and faith in Chriſt, who was put to death at *Jeruſalem*, by the unbelieving *Jews*; and that this ſame Jeſus came to ſave people from their ſins, and by his grace and light in the ſoul, ſhews to man his ſins, and convinceth him thereof, delivering him

out

out of them, and gives inward peace and comfort to the ſoul for well-doing, and ſorrow and trouble for evil-doing; to all which, as their manner is, they gave public aſſent; and to that of the light in the ſoul, they gave a double aſſent, and ſeem'd much affected with the doctrine of truth; alſo the benefit of the holy ſcriptures was largely opened to them†.

After this we return'd to our reſpective habitations, thankful in our hearts to the God and Father of our Lord Jeſus Chriſt. Several of the friends that went with me expreſs'd their ſatisfaction in this viſit, and offer'd themſelves freely to go again on the like ſervice.

I alſo was concern'd ſoon after to viſit the people about *Egg-Harbour* and *Cape-May*, and had divers meetings amongſt them, and ſeveral meetings were ſettled in thoſe parts, and the people ſomewhat reform'd from what they had been before they were viſited by friends, as themſelves told me (after a meeting we had with them) that they uſed to ſpend the ſabbath days in ſporting and vanity until friends came among them, and now they met together to worſhip God, and his Son Jeſus Chriſt. At our coming amongſt them ſome backſliders and apoſtates were diſpleaſed. One (in a very bitter ſpirit) called us, curs'd and cruel devils. Another wrote againſt us. To him I ſent an anſwer, for which he ſcandalized me in one of his almanacks, and publicly belied me in print; which lies I ſwept away with a *ſmall broom*, printed in this year 1706, to which I never underſtood that he returned any anſwer, nor that he wrote againſt friends afterwards, tho' he had made it his practice before for ſeveral years. At

†*'Tis worthy of notice, that at the firſt ſettling of* Penn-ſylvania, William Penn *took great care to do juſtice to the* Indians *and bought his land of them to their ſatisfaction, and ſettled a trade with them; ſo that whereas the* Indians *were deſtructive to other colonies, they were helpful to* Pennſylvania; *and to this day they love to hear the name of* William Penn.

At *Little Egg-Harbour* liv'd a friend whoſe name was *Edward Andrews*, who as himſelf told me, had been a leader of the people into vanity and folly, as muſic, dancing, &c. but the good hand of the Lord being upon him, wrought a wonderful reformation in him, and made him an inſtrument to lead people into truth and righteouſneſs, and gave him an excellent gift of the miniſtry of the goſpel of Chriſt; ſo that he was made inſtrumental in the gathering of a large and growing meeting, moſt of the people thereabouts being convinced, and a great reformation and change wrought in their converſations. This friend told me, That when he was very rude and wild, he was mightily reach'd unto at the meeting we had under the trees at *Croſwicks*||, ſo that he could not go on with his vanity as before, after which he had ſtrong convictions on him, which wrought converſion in the Lord's time, after he had gone thro' many and deep inward exerciſes.

After theſe ſeveral journeys were over, and I had cleared myſelf, I was ſome time at home, and followed my buſineſs with diligence and induſtry, and throve in the things of the world, the Lord adding a bleſſing to my labour. Some people would tell me that I got money for preaching, and grew rich by it; which being a common calumny caſt upon our public friends that are travellers, I ſhall take a little notice of it, and leave it to poſterity. That it is againſt our principle, and contrary to our known practice and rule to take money for our preaching the goſpel of Chriſt, and the publiſhing of ſalvation through his name unto the people; for according to Chriſt's command, *We receiving it freely, are to give it forth freely:* And I can ſay, without vanity or boaſting, I have ſpent many pounds in that ſervice, beſides my time, which was, and is as precious to me, as to other people: and riſing early, and laying down late; many days riding 40, 50 and 60 miles a day,

|| See Page 17.

day, which was very laborious and hard for my fleſh to endure (being corpulent and heavy from the 27th year of my age) and I can truly ſay, that I never receiv'd any money or conſideration on account of theſe ſervices, either directly or indirectly; and yet if any of our miniſters are neceſſitous or poor, we relieve them freely, not becauſe they are preachers, but becauſe they are needy; and when we have done thoſe things, we have done but our duty: and well will it be for thoſe that have diſcharg'd themſelves faithfully therein! Such will (beſides the earneſt of peace in their own ſouls in this world) have a bleſſed reward in the glorious kingdom of the Lord and his Chriſt in that world which is to come. It is well known that I have ſpent much of my time (ſince I have been free from my apprentiſhip) in travelling and preaching the goſpel, being out often many months, and ſometimes a whole year, and more; and at intervals I have been apt to think the time long, till I got to my buſineſs and family; and ſo have divers times made more haſt than I ſhould have done, which has brought trouble on my mind, and is a trouble to me unto this day; which may be a caution to thoſe who travel in the work of the miniſtry hereafter, not to make too much haſte from the work of Chriſt; and yet there ought to be diſcretion uſed; for a miniſter may ſtay too long, as well as return too ſoon, which may be perceiv'd as we keep the eye of our mind to our divine guide.

After I had ſtaid at and about home for ſome conſiderable time, a weighty concern came upon me to viſit friends in the *Weſt-Indies*, and ſome parts of *Europe*, as it might pleaſe the Almighty to open my way; and as it was to be a long travel, both by ſea and land, and hazardous, by reaſon it was war time, and many privateers out at ſea, I ſettled my affairs by will, and otherwiſe, that if I ſhould not live to come home again, things relating to my outward

ward affairs might be done honorably and well: for at this time, as at many others, I can truly say I gave up my life freely for my holy Master's sake, and in his cause, who said, *Go teach all nations*, &c.

On the 29th of the fifth month, 1707, I had a certificate from the monthly-meeting of friends at *Philadelphia*, signifying their unity with my undertaking, and desires for my welfare; and a tender concern was on my mind that I might live according to what my brethren had certified concerning me. I likewise laid my exercise before the general meeting of ministers and elders held for the province of *Pensylvania* and *New-Jersey*, on the 22d of seventh month, who also signified their fellowship with my intended travels and journey, and recommended me to the grace of God, and in much love and tenderness I parted with my dear and loving wife, and my near and affectionate friends and brethren.

I had for my companion and fellow labourer in the work of the gospel, my dear friend *Richard Gove*, who had also had the approbation and unity of friends in this journey and undertaking.

We went on board a sloop at *Philadelphia*, bound for *Barbados*, *John Night*, master, about the 27th of the eighth month, in the aforesaid year.

After a few days sailing down the river *Delaware*, we put to sea; and in about a month's time we came within sight of *Barbados*, where we met with a privateer, which chaced, and had like to have taken us; but the good providence of God preserved us out of the hands of those enemies: for ever blessed be his great name! In this chace the seamen were uneasy, and belch'd out wicked oaths, and curs'd the *Quakers*, wishing all their vessels might be taken by the enemy, because they did not carry guns in them: at which (evil) I was griev'd, and began thus to expostulate with them: do you know the worth of a man's life? (guns being made on purpose to destroy mens lives)

lives) were this ſhip and cargoe mine, ſo far as I know mine heart, I do ingenuouſly declare, I had rather loſe it all, than that one of you ſhould loſe his life (for I certainly knew they were unfit to die.) Lives! *ſay they*, we had rather loſe our lives than go to *France*. But, ſaid I, that is not the matter: Had you rather go to heil, than go to *France*? They being guilty of great ſins and wickedneſs, and convicted in their own conſciences, held their peace, and ſaid no more about the poor *Quakers*; and when we got within gun-ſhot of a fort on *Barbados*, the enemy left chacing us.

Next morning early we ſafely arriv'd at *Bridge-Town* in *Barbados*, where our friends gladly receiv'd us; amongſt whom we laboured in the work of the goſpel for about two months; and from thence, after having had divers good and edifying meetings, for the worſhip of God, we ſailed for *Antigua*, and ſtaid ſome days there, having meetings, and viſiting our brethren. From *Antigua* we ſail'd for *Nevis*, but the wind being contrary, we put in at *Montſerrat* (an iſle that hath a great mountain in it, on the top of which is a hot ſpring of water, which boils up, and the mud of it is clear brimſtone; ſome of which we carried on board our veſſel; the which is admirable, and ſhews the wonderful works of God. They ſay that the ſpring is hot enough to boil an egg) From this iſland we ſail'd to *Nevis*, and had meetings with thoſe few friends that were there, with whom we parted at the ſea ſhore in great love and tenderneſs: after which we ſail'd to an iſland call'd *Anguilla*, and were civilly treated there by the generality of the people; as alſo by the governor, *George Leonard*, at whoſe houſe we had meetings. I remember that after one Meeting the governor went into his porch, and took the bible, and opened it, and ſaid, "By this book, "if the people believe the holy ſcriptures, I am able "to convince the world, and prove that the people

"called

"called *Quakers*, are the people of God, and that "they follow the example and doctrine of Christ, "and the practices of the apoſtles and primitive chriſt-"ians, nearer than any people in the world;" (*i.e.* generally ſpeaking) at this iſland ſeveral people were heartily convinced, and did confeſs to the truth, among whom a meeting was ſettled. Here was never any friend before, as the inhabitants ſaid, *I intreat the Lord Jehovah to preſerve the ſincere-hearted among them in his holy fear whilſt they remain in this world; and not them only, but all that love and fear him, in all kindreds and nations, and amongſt people of all profeſſions whatſoever. This, in the univerſal ſpirit of God's divine love, is the deſire of my ſoul.* Back from *Anguilla* we went to *Nevis*, and from *Nevis* to *Antigua*; and notwithſtanding our ſloop was a dull ſailer, yet we were preſerv'd from the enemy, to the admiration of ourſelves, friends, and others, our courſe being in the very road of the privateers. Juſt as we got into the harbour and were landed, a privateer came by with a prize along with her, as we ſuppos'd, which excited our thankfulneſs to the Lord for our preſervation. Here we met with the packet-boat bound for *Jamaica*, and thence for *England*. We ſtaid a little at the iſland call'd *St. Chriſtophers*. In our way to *Jamaica* we ſaw a ſmall privateer, that gave us chace, and it being calm, ſhe rowed up towards us. The maſter prepared the veſſel to fight, hoiſting up his main-ſail, and putting out our colours. In the interim ſome were bold, and ſome ſorrowful. One came to me, and ask'd, "What I thought of it? and "what I thought of the *Quakers* principles now?" I told him I thought I was as willing to go to heaven, as himſelf was; to which he ſaid nothing, but turn'd away from me. Another ask'd me, "What I would "do now?" I told him, I would pray that they might be made better, and that they might be made fit to die. Then in the midſt of their noiſe and hur-

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ry, in ſecret I begged of the Almighty, in the name, and for the ſake of his dear ſon, that he would be pleaſed to cauſe a freſh gale of wind to ſpring up, that we might be deliver'd from the enemy without ſhedding blood (well knowing that few of them were fit to die) and even whilſt I was thus concern'd, the Lord anſwer'd my deſire and prayer, for in a few minutes the wind ſprung up, and we ſoon left them out of ſight, our veſſel ſailing extraordinary well, and the next day we got to *Jamaica*, and had divers meetings, *viz.* at *Port-Royal*, *Kingſton*, and *Spaniſh-Town*, &c. At a meeting at *Spaniſh-Town*, there were divers *Jews*, to whom my heart was very open, and I felt great love to them, for the ſake of their fathers, *Abraham*, *Iſaac*, and *Jacob*, and they were ſo affected with the meeting, that they ſent us ſome unleaven'd cakes, made with fine flour and ſweet oil, it being a feſtival time with them. We had a meeting at *Port-Royal*, in a place where the earthquake had deſtroy'd a large building, in which meeting I had occaſion to remind them of the righteous judgments of God, which had been juſtly inflicted on them for their ſins and wickedneſs. Some wept, and ſome were rude. The people here, as I was informed, were generally very wicked. After having had divers meetings, the packet in which we had taken our paſſage, being oblig'd to ſtay but ten days, we went off ſooner than we otherwiſe ſhou'd have done, and ſolemnly taking leave of thoſe friends that were there, we went on board our veſſel, in order for *England*, by God's permiſſion. We got readily thro' the *Windward Paſſage*, which is between the iſland of *Cuba* and *Hiſpaniola*; and divers times after we left *Jamaica*, we were chaced by ſeveral ſhips, but they could not come up with us. One ſhip of twenty-eight guns gave us chace after a great ſtorm, and was almoſt up with us before we could well make ſail; they being eager of their prey, ſent their hands aloft to let their reefs out of the top-

ſails, in order to make more ſpeed, and came running mightily towards us, and gained much upon us; we fearing to make ſail by reaſon of the ſtorm, and the ſea running very high, and our maſts being therefore in danger, we were ſometime in doubt whether we ſhould eſcape or not: but whilſt we were in this conſternation, down came the *French* ſhips three top-maſts at once, ſo we eſcaped, and left her, and went rejoicing on our way, that we were thus deliver'd. This was one of the great and remarkable deliverances among the many that I met with, by the good hand and providence of the Lord, my great and good maſter, whom I hope to ſerve all my days.

After having been at ſea about ſix weeks, we began to look out for land, and in two or three days we ſounded, and found ground, at about ninety fathoms; after which we ſaw two *French* privateers, that gave us chace about 4 o'clock in the morning, and purſued us vigorouſly; but ſailing better than they, we run them out of ſight by 8 o'clock the ſame morning, and in about two hours after we ſaw the land of *Ireland*; it being miſty weather, with rain and wind, our maſter thought it beſt to lie by and forbear ſailing, that coaſt being rocky and dangerous, by which means the two ſhips (that gave us chace) came up with us, and found us not in ſailing order, and were in gun-ſhot of us before we were aware of it. What to do now we could not tell, until they began to fire at us, but in this emergency and ſtrait our maſter reſolv'd he would rather run the veſſel on ſhore than they ſhould have her, ſhe being richly laden with indigo, ſilver, and gold, reckoned to the value of fifty thouſand pounds. In this ſtrait, we muſt either fall into the hands of the *French*, who were our enemies, or run amongſt the rocks; and we thought it beſt to fall into the hands of the Almighty, and truſt to his providence; ſo towards the rocks we went, which look'd with a terrible aſpect. The native *Iriſh* ſeeing

us,

us, they came down in great numbers, and ran on the rocks, and calling to us, saying, "That if we came "any nearer we should be dashed in pieces." Then our master ordered the anchor to be let go, which brought her up before she struck; and, with much ado, he put his boat out into the sea, and put in all the passengers, in order to put them on shore, the waves running very high, so that it looked as if every wave would have swallowed us up; and it was a great favour of providence that we got to land in safety. The privateers not daring to come so near the shore as we did, after firing at us, went away, and our master carry'd the ship into the harbour of *Kingsale* in *Ireland*. Thus thro' many perils and dangers we were preserv'd, and got safe on the *Irish* shore, for which and all other the mercies and favours of the most High, my soul and spirit did give God glory and praise! In this voyage we were about seven weeks at sea.

When I came from my home at *Philadelphia*, I did intend (the Lord permitting) to visit friends in *Ireland*, and being accidentally cast on shore there, I thought it my first place to go thro' that nation. I had been in *Ireland* about nine years before, and then being but young, and now being more grown in body my old acquaintance and friends did not at first know me; but we were kindly and lovingly receiv'd by our friends and brethren in that nation, where there is a great and numerous people, that serve and worship the Father in spirit and in truth, and who have divers good and wholsome orders establish'd amongst them, in the unity and fellowship of the gospel. In this nation we had many and large meetings after our landing, visiting friends meetings along to the north, many, not of our society, coming to them, among whom we often had good service, to our and their satisfaction, as they often declared, *Richard Gove* being still with me. Friends from their national meeting certified to our brethren in *America*, of our service,

and labour of love among them, after we had travelled ſeveral hundred miles, and viſited friends meetings generally, and ſome other places where it was not uſual. While I was in *Ireland*, under a concern for the proſperity of truth and religion, I wrote an exhortation to the youth, and others, which was afterwards printed there.

We took ſhip in the north of *Ireland*, at a town call'd *Donaghadee*, being accompanied with divers brethren, who bro't us on our way after a godly ſort. We got to *Port-Patrick*, in *Scotland*, after about five hours ſail, in order to viſit thoſe few friends that were ſcatter'd about in that part of the nation. People in thoſe parts looked very ſhy on us, and did not care to diſcourſe with us on matters civil or religious, which I thought unreaſonable. The firſt town or city we came to in which we had a meeting, was *Glaſgow* (accounted the ſecond city in *North-Britain*) where, in our meeting for the worſhip of the Almighty, we were ſhamefully treated by the people, throwing dirt, ſtones, coal, *&c.* amongſt us, and by divers other actions unbecoming men (tho' *Heathens* or *Infidels*) much more people profeſſing chriſtianity; ſo that I was conſtrain'd to tell them, that tho' I had preach'd the goſpel to many *Heathens*, and to divers *Jews*, as alſo to *Indians* and *Negroes*, and had travelled in many countries and nations in the world, in ſeveral quarters thereof, and many thouſands of miles, yet I muſt needs ſay, that I never met with the like incivilities, and ſuch ſcurrilous treatment, no not in all my travels. I alſo told them, that I had preached the goſpel of Chriſt among their brethren in *New-England*, and in *Boſton*, where they formerly hang'd the *Quakers*, and cruelly perſecuted them for their religion, and yet they didn't treat us ſo brutiſhly even there. And further I told them, that I lived in thoſe parts of *America*, and what account ſhould I have to carry home to their aforeſaid brethren, of our treat-

treatment in *Glaſgow*, the ſecond city in *Scotland*! I deſir'd them to conſider of it, and be aſhamed, if they had any ſhame. This a little abaſhed them for the preſent, but afterwards they were as bad as ever. There were at this meeting divers collegians, who were very rude. I asked if that was their way of treating ſtrangers? And that I believ'd their teachers in the univerſity did not allow of ſuch ill manners, by which they ſcandalized themſelves, their city, and country. From this city we went to *Hamilton* and *Gerſhore*, where they were more civil. At *Gerſhore* a man of letters and ſober converſation, begged that I would pray to the Almighty, that he would eſtabliſh him in the doctrine which he had heard that day. This being rare in thoſe parts, therefore I thus minute it here. We went on towards the north of *Scotland*, to *Aberdeen*, and thereabouts, where there is a tender-hearted people, among whom we had ſeveral large gatherings, and ſome that were not of us, expreſs'd their ſatisfaction. In the north I met with a gentleman, who coming from a nobleman's houſe, joined me, and asked me, "If I knew *Robert Barclay*?" I ſaid not perſonally, but by his writings I knew him well. He told me, "That he (*Barclay*) had not left "his fellow in *Scotland*." We afterwards travelled ſouthward, where there were but few friends, and ſmall meetings; yet we may ſay, that the goodneſs, love, and preſence, of him, who ſaid, *Where two or three are gathered in my name, there am I in the midſt of them*, was oftentimes witneſſed to be with us, bleſſed be his holy name. Oh! that the children of men would praiſe him in thought, word, and deed, for he is worthy. So in great reverence and holy fear, we travelled along towards *South-Britain*, had ſeveral meetings at *Edinburgh*, and divers other places; alſo at *Berwick upon Tweed*, where there were many ſoldiers who were very rude. The devil hath had many battles with us, ever ſince we were a people, in order

order to hinder us in our worſhip, but we generally came off with the victory, as we did here alſo, thro' faith in his name, *Who hath loved us, and manifeſted himſelf to us.* Thoſe rude ſoldiers throwed their hats into the congregation, in order to diſturb us, and hinder us in our ſervice, but were at laſt aſham'd and diſappointed. At this place my dear friend and fellow-traveller *Richard Gove* and I parted: I was for going by the eaſt ſea-coaſt up for *London*, and he inclin'd towards *Cumberland*, after we had travelled about a year in the work of the miniſtry, in great love and true friendſhip, in which work we were true helpers one of another; and as we had labour'd together in the work of Chriſt, ſo we parted in his love. Now from *Berwick* I travelled along to *Newcaſtle*; had one meeting by the way, and ſeveral good meetings at *Newcaſtle*, *Sunderland*, *Shoten*, and *Durham*, and ſeveral other places in the biſhopric of *Durham*. The winter coming on apace, it began to be bad travelling; and I being already much ſpent by it, deſign'd to go ſpeedily up to *London*; and taking ſome meetings in my way, as at *Stockton*, *Whitby*, *Scarborough*, *Burlington*, *Hull*, and *Brigg*, and ſo on thro' *Lincolnſhire*, where I went to viſit a friend that was priſoner in the caſtle of *Lincoln*, becauſe for conſcience ſake he could not pay an ungodly prieſt the tythes of his labour. From *Lincoln*, I proceeded to *Huntingdon*, about which place we had ſeveral large meetings, ſo on to *Baldock*, where I met with my father and *John Gopſil*, who came from *London* to meet me, which was a joyful meeting, for I had not ſeen my father for above nine years. The love and tenderneſs between us, and the gladneſs in ſeeing each other again, cannot well be expreſſed (but I believe it was ſomewhat like *Jacob* and *Joſeph*'s meeting in *Egypt*) it was affecting and melting: bleſſed be the Almighty that gave me once more to ſee my tender and aged parent! So from *Baldock* we went to *Hitching*, and

had a meeting there, as alſo at *Hertford*, from whence, with ſeveral friends, I went to *Enfield*, where I met with my dear and only brother *George*, and there were with us ſeveral of my relations, and divers others of our friends: we were heartily glad to ſee one another. From *Enfield* we went forward for *London*, and by the way we met ſeveral friends (of the meeting of *Horſlydown*, to which I did belong from my childhood) who came to meet me, and accompanied us to *London*.

I ſtaid in and about the city moſt of the winter, viſiting meetings when I was well and in health: for thro' often changing the climates, I got a ſevere cold, and was ill for ſeveral weeks, ſo that I was not at any meeting, which time was very tedious to me; not ſo much becauſe of my illneſs, as that I was deprived of divers opportunities and meetings (which are in that city every day of the week except the laſt.) When I was a little got over this illneſs, I went into *Hertfordſhire*, and ſome parts adjacent, and had meetings at *Staines*, *Langford*, *Uxbridge*, *Walford*, *Hempſtead*, *Bendiſh*, *Albans*, *Market-ſtreet*, *Hitching*, *Hertford*, *Hodgdon*, and then return'd again to *London*.

After I had been at *London* a while, I viſited ſeveveral other country meetings, as *Winchmore-Hill*, *Tottenham*, *Wanſworth*, *Plaiſtow*, *Deptford*, and *Epping*, and then ſtaid about *London* ſome weeks waiting for a paſſage for *Holland*, which I intended to viſit before I left my own habitation.

And on the 14th of firſt month, 1708-9, I, with my companion, *John Bell*, after having acquainted our friends and relations (having their conſent) and taking our ſolemn leave of them, we went down to *Graveſend*, and ſtaid there two or three days for a fair wind. We went on board the ſhip *Ann*, *John Duck*, maſter, bound for *Rotterdam*, in company with a fleet of veſſels waiting for wind, *&c.* When the wind was fair we ſailed for the coaſt of *Holland*, and

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when we arriv'd on that coaſt the wind was contrary and blew very hard, ſo that ſome of the ſhips in company loſt their anchors, but in a day or two we all arrived ſafe at *Rotterdam* in *Holland* (we were but two days in this paſſage.) On the firſt day morning we went to meeting at *Rotterdam*, where friends have a meeting-houſe; we ſtaid in this city ſeven or eight days, and had ſix or ſeven meetings, and were comforted with our brethren and ſiſters, and greatly refreſhed in the Lord Almighty. At this city we ſpoke without an interpreter, becauſe the moſt in the meeting underſtood *Engliſh*. From *Rotterdam* we travell'd by the trackſcoot, (or boat, being drawn by horſes, which is a pleaſant eaſy way of travelling) to a large town called *Harlem*, where we had a meeting, and ſpoke by an interpreter; to which meeting came divers of thoſe people call'd *Menoniſts*: they were very ſober and attentive, and ſtaid all the time of the meeting, and ſpoke well of it. From *Harlem* we went to *Amſterdam*, the metropolis of *Holland*, where friends have a meeting-houſe. Here we had ſeveral meetings, and ſtaid about a week. On the firſt day we had a large meeting, to which came many people of divers perſuaſions and religions, as *Jews*, *Papiſts*, and others; and we had a good opportunity among them, and ſeveral were tender. A *Jew* came next day to ſpeak with us, and did acknowledge, "That "Chriſt was the miniſter of that ſanctuary and ta- "bernacle that God had pitched, and not man; and "that he was ſenſible of the miniſtry of Chriſt in his "ſoul; and, *ſaid he*, my heart was broken while "that ſubject was ſpoken of in the meeting." I was glad to ſee the man tender and reach'd: but too generally ſpeaking, the poor *Jews* (the ſeed of good *Jacob*) are very dark and unbelieving. I have met with but very few in my travels of them, that have been tender; but I do love them for *Abraham*, *Iſaac*, and *Jacob*'s ſake. At this meeting *William Sewel* (this

(the author of the hiſtory of the riſe and progreſs of the people called *Quakers*) a tender-ſpirited upright man, interpreted for me. From *Amſterdam* we went to *North-Holland*, and *John Claus* and *Peter Reyard* went with us to interpret for us; ſo by boat or ſcoot, we travelled to a town called *Twisk*, where we had two meetings, friends having a meeting-houſe there; from *Twisk* we went back again to *Amſterdam*, and had two large meetings there on the firſt day, and ſecond day in the evening we went on ſhip-board, in order to croſs the ſouth ſea to *Herlingan*, at which place we had two meetings, and we and friends were glad to ſee one another: and indeed, we being as one family all the world over, are generally glad to ſee each other. From this place we travelled eaſtward through *Eaſt-Frieſland*, and went thro' ſeveral great towns and cities until we came to *Embden*, the chief city in *Eaſt-Frieſland*, where we had a comfortable meeting by the bed-ſide of one of our friends that lay ſick, and ſeveral of her neighbours came in and ſtaid till the meeting ended; ſome of them were very tender and loving, and wiſh'd us well, and were well ſatisfied. After meeting we ſet forward for *Hamburgh*, it being four days journey by waggon, and paſſed along thro' divers towns and cities: we alſo travelled through the city of *Oldenburgh*, and a place of great commerce call'd *Bremen*. A magiſtrate of this city took notice of us, joined himſelf to us, and went with us to the inn, and then very lovingly took leave of us, and deſired God to bleſs us. The people at our inns were generally very loving and kind to us, and ſome would admire at my coming ſo far only to viſit my friends, without any views of advantage or profit outwardly. When we got to *Hamburgh* we had a meeting at *Jacob Hagen's*, and thoſe that were there, were well ſatisfied with the doctrine of truth, bleſſed be God, who, I may ſay, was with us at that time and place! At *Hamburgh* there was a meeting

one who had preach'd before the king of *Denmark*; who, as I underſtood by our interpreter, was turn'd out of his place, for preaching the ſame truths that we had preach'd there that day; at which meeting, were *Papiſts*, *Lutherans*, *Calviniſts*, *Menoniſts*, *Jews*, &c. All of them were ſober, and generally expreſs'd their ſatisfaction. I had ſo much comfort in that meeting that I thought it worth my labour in coming from my habitation, the anſwer of peace was ſuch to my ſoul, that I greatly rejoiced in my labour in the work of Chriſt. From hence I travelled to *Frederickſtadt* it being two days journey (where friends have a meeting-houſe) we ſtaid about ten days, and had nine meetings in this city. Some of the meetings were very large, and the longer we ſtaid, the larger they were. This *Frederickſtadt* is a city in the dominions of the duke of *Holſtein*, and was the fartheſt place we travelled to eaſtward; and from hence I wrote a ſmall piece, call'd, *A loving invitation unto young and old in* Holland *and elſewhere*; which was tranſlated into the *German* and *Low-Dutch* languages; and divers impreſſions of them were alſo printed in *England*.

We travelled in this journey thro' ſome parts of the emperor of *Germany*'s dominions, as alſo of the king of *Denmark* and *Swedeland*, and of the duke of *Oldenburgh*'s and prince of *Eaſt-Frieſland*'s territories, beſides ſome parts of the *Seven Provinces* of the united ſtates. We parted with our friends of this city of *Frederickſtadt*, in much love and tenderneſs, and with our hearts full of good will, one towards another, and ſo went back to the city of *Embden* a nearer way, by two days journey, than to go by *Hamburgh*. We croſs'd the rivers *Eyder*, *Elſe*, and *Weiſer*; over which laſt we were rowed by three women. *The women in thoſe parts of the world are ſtrong and robuſt, and uſed to hard labour. I have ſeen them do not only the work of men, but of horſes;*

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it being common with them to do the moſt laborious, and the men the lighteſt and eaſieſt work. I remember that I once ſaw near Hamburgh *a fair well-dreſſed woman, who, by her dreſs, or appearance, was a woman of ſome note, and a man (which I took to be her husband, walking by her) and ſhe was very great with child, and the way difficult, being up a very ſteep hill, and he did not ſo much as offer his hand, or aſſiſtance to her; which howsoever it might look to a man of that country, it ſeem'd very ſtrange to me, being a* Briton. *For my part, I thought it unmanly, as well as unmannerly: One which I obſerve, that I never in any part of the world, ſaw women ſo tenderly dealt by as our* Engliſh *or* Britiſh *women, which they ought to value and prize highly, and therefore, to be the more loving and obedient to their husbands, the indulgent* Engliſhmen; *which indulgence I blame not, but commend, ſo far as it is a motive to ſtir them up to love and faithfulneſs.*

In this journey between *Frederickſtadt* and *Embden*, we had four days hard travelling, and were twice overturned out of our waggons, but we got no harm, which was admirable to us; for once we fell waggon and all over a great bank, juſt by the ſide of a large ditch, and did but juſt ſave ourſelves out of the ditch. The next time we overſet upon ſtones: we wondered that none of us were hurt, particularly myſelf, I being much heavier than any of the reſt; but thro' the mercy of God, we got well to *Embden* the ſecond time, and had a meeting upon the firſt day, and immediately after meeting, we took ſhip for *Delfzeel* (which was from *Embden* about nine or ten *Engliſh* miles, by water) and with a fair gale of wind, got there in leſs than two hours time. We ſpoke by interpreters all along, and were divinely help'd to preach the goſpel to the ſatisfaction of others, and our own comfort; and the friend who interpreted for us, was ſenſible of the ſame divine aſſiſtance, to his admira-

tion, for which we were all truly thankful. But notwithſtanding we were ſo opened, to the ſatisfaction of ourſelves, our friends, and the people, yet we were at times empty'd to exceeding great ſpiritual poverty, and in the ſenſe of our want and need, we did many times pour out our ſouls and ſpirits in humble prayer and ſupplication to the moſt High, for his help and ſtrength, that it might be made manifeſt to us in our weakneſs; *and we found him a God near at hand, and often a preſent help in the needful time*, and had a ſweet anſwer to our prayers. O! that my ſoul, with all the faithful, may dwell near to him, in whom alone is the help, and ſtrength, of all his faithful ſervants and miniſters! *Amen.*

From *Delſzeel* we went to *Groeningen*, the chief city in *Groeningland*, and ſo on to a river called the *Wonder*, and to a town named *Goradike*, where we had a meeting with a few friends there, and ſome of their neighbours came to the meeting. It was to us a comfortable meeting, and they were glad of it, they being but ſeldom viſited by friends. From this place we travelled by waggon to *Hervine*, where we lodg'd that night, and the next day went by waggon to *Leuwarden*. It happened that we had generally very fine weather while in theſe open waggons, in which we travelled ſeveral hundred miles, ſo that *Jacob Claus*, our companion and interpreter, tho' he had travelled much, ſaid he never had obſerv'd the like before; which obſervations I thought good to make, with thanks to the Almighty.

From the city of *Leuwarden*, we came by water to *Herlingen*, where friends were glad to ſee us, and we them. We had a meeting in friends meeting-houſe, and a good comfortable one it was, bleſſed be the Lord for it! From hence we croſſed the ſouth ſea and had a contrary wind, which made our paſſage long and tedious. We were two days and two nights on this water before we got to *Amſterdam*, in

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all which, and the next day, I tasted no food, being three days fasting. I was willing to keep my body under, and found it for my health; neither had I any desire of food in those three days, in which time we had two meetings. We arrived at *Amsterdam* about the sixth hour, on the first day morning, and had two meetings at *Amsterdam* that day, which were quiet, and many people came to one of them: but we could not be clear without going again to *North-Holland*; so from *Amsterdam* we went to *Horn*, where we had a meeting in the collegian's meeting-house, and it was to satisfaction: the people were very loving, and divers very tender, even more than we have usually seen. They desir'd another meeting, but our time would not admit of it, we having appointed a meeting at *Twisk* the next day, which we had in the meeting-place, as also another at a friend's house. The next day we returned to *Amsterdam*, and had a meeting, which began about the fifth hour, which was the last meeting we had in this city, and I hope it will not easily be forgotten by some. After it we solemnly took our leave of friends, and departed for *Harlem*, where we were well refreshed in the love and life of Christ Jesus, our dear Lord, and good master. From *Harlem* we went with several friends to *Rotterdam*, where we had two meetings, and in the evening we went to visit a friend that was not well, with whom we had a meeting, and an affecting time, and the sick friend was comforted and refreshed, and said, she was much better than before; and we were edified, and the Lord our God praised and magnified over all, who is blessed for ever.

In those parts, *viz. Holland*, *Friesland*, *Germany*, &c we travelled 972 *English* miles, all in waggons and vessels. We came not on a horse's back all the time. It was about nine weeks that we staid in those countries, travelling therein, and getting meet-

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ings where we could, which were to the number of forty-five, thus accounted:

At *Rotterdam*	10	At *Horn*	1
Harlem	3	*Hamburgh*	1
Amſterdam	10	*Embden*	2
Twisk	4	*Frederickſtadt*	10
Herlingen	3	*Goradike*	1

All theſe are large cities, except *Twisk* and *Goradike*.

From *Rotterdam* we took ſhip for *London*, and on the 30th of third month, 1709, we ſailed down the river *Meuſe* to the *Briel*, in the ſhip *Anne*, *John Duck*, maſter, but he miſſing the convoy, we took our paſſage in the packet; and ſo from *Helvoetſluys* we ſailed over to *Hardwich*, and thus ſafely arrived in our native land, bleſſing Almighty God for his many preſervations and deliverances by ſea and land.

About this time (after a long continuance of war) there was great talking of peace; but the old enemy to peace, truth, and righteouſneſs, broke it off by his evil working in man: neither can there be any laſting peace, until the nations come to the witneſſing of the peaceable government and ſpirit of our Lord Jeſus Chriſt, to be ſet up and eſtabliſhed in themſelves. The Lord bring it to paſs, if it be his bleſſed will, with ſpeed, for his holy name's ſake! *Amen.*

As I have had great peace and ſatisfaction in my travels in *Holland* and *Germany*, ſo, for exciting others under the like exerciſe, I may truly ſay, that there is encouragement for faithful miniſters to labour in the work of the goſpel; for I know not that I ever met with more tenderneſs and openneſs in people, than in thoſe parts of the world. There is a great people which they call *Menoniſts*, who are very near to truth, and the fields are white unto harveſt among divers of that people, ſpiritually ſpeaking. Oh! that

that faithful labourers, not a few, might be ſent of God Almighty into the great vineyard of the world, is what my ſoul and ſpirit breaths to him for!

After lodging one night at *Hardwich*, we came to *Ipſwich*, and from thence to *Colcheſter*, and ſtaid there the firſt day, and had two meetings; and had a meeting at *Birch* and *Coggeſhall*, and then back to *Colcheſter*, where we took coach for *London*, to the yearly meeting of friends, which was very large. I gave ſome ſhort account of my travels to the ſaid meeting, with which friends were ſatisfied, and made a minute thereof. I had been about twenty months from my habitation, and from my dear and affectionate wife, and from any manner of trade and buſineſs, either directly or indirectly, being all that time wholly given up in my mind to preach the glorious goſpel of God our Saviour, without any outward conſideration whatever, taking my great maſter's counſel, *As I had freely received from him, ſo I freely gave*; and had that ſolid peace in my labours that is of more value than gold, yea, than all the world.

From the yearly meeting I travelled thro' ſome Parts of moſt of the counties in *England*, and alſo in *Wales*: in which ſervice, I laboured fervently, and often travelled hard, in body and mind, until the next yearly meeting, 1710, having travelled that year above two thouſand five hundred miles, and had near three hundred public meetings, in many of which there were much people, and oftentimes great openneſs. I being at ſo many friends houſes, and at ſo many meetings, if I was to be particular in the ſame, it would be too voluminous, for which, and ſome reaſons beſides, I only give a general account thereof here.

In this year (*viz.* 1710) my dear friend and fellow-traveller, *Richard Gove*, departed this life, at *Uxbridge*, about fifteen miles from *London*, at our friend *Richard Richardſon's* houſe. He died of a con-

conſumption. We travelled together in great love and unity, and the Lord bleſſed his work in our hands. We were in company in the *Weſt-India* iſlands, *Ireland*, and *North-Britain*, till we came to *Berwick* on *Tweed*. We met together again at *London*, and he viſited ſome other parts of *Britain*, in the time I was in *Holland* and *Germany*. He was an inoffenſive, loving friend, and had a ſound teſtimony, which was ſerviceable and convincing, and was well-beloved in *Philadelphia*, where he lived. He left a good ſavour and report behind him (I think) whereever he travelled in the world.

Now at this general meeting in *London*, I had a good opportunity to take my leave of my dear friends and brethren in my native land, not expecting to ſee it, or them any more in this world. Oh! I may truly ſay, it was a ſolemn parting! It was a ſolemn time to me indeed. After the yearly meeting was over, I took my paſſage in the *Mary-hope*, *John Annis*, maſter, bound for *Philadelphia*; and on the 29th of fourth month, 1710, at *Graveſend*, after having taken my ſolemn leave of our relations, and ſeveral of my dear friends, we ſet ſail, and overtook the *Ruſſia* fleet, at *Hardwich*, and ſo join'd them, and ſailed with them as far as *Shetland*, which is to the northward of the iſles of *Orkney*. We were with the fleet about two weeks, and then left them, and ſail'd to the weſtward for *America*. In this time we had rough ſeas, which made divers of us ſea-ſick. After we left *Shetland* we were ſeven weeks and four days at ſea before we ſaw the land of *America*, and glad we were when we got ſight thereof. In this time we had divers ſweet and ſolemn meetings, *viz.* on firſt days and fifth days, wherein we worſhipped and praiſed the great JEHOVAH, and many things were opened in the ſpirit of love and truth, to our comfort and edification. We had one meeting with the *Germans* or *Palatines*, on the ſhip's deck;

and

and one that underſtood both languages interpreted for me. The people were tender and wrought upon, behaved ſober, and were well ſatisfied: and I can truly ſay, I was well ſatisfied alſo.

In this voyage we had our health to admiration: and I ſhall obſerve one thing worthy of my notice; Some of my loving and good friends in *London*, fearing a ſickneſs in the ſhip, as ſhe was but ſmall, conſidering there were ſo many ſouls on board her, being ninety-four in number, they, for that and other reaſons, adviſed me not to go in her: for they loved me well, and I took it kindly of them: but I could not be eaſy to take their advice, becauſe I had been long from my habitation and buſineſs, and which was yet more, from my dear and loving wife: and notwithſtanding the veſſel was ſo full and crowded, and alſo ſeveral of the people taken into the ſhip ſick in the river of *Thames*, yet they mended on board the veſſel apace, and were ſoon all brave and hearty, being perfectly recovered at ſea, and the ſhip, thro' the providence of the Almighty, brought them all well to *Philadelphia*, in the ſeventh month, 1710 (I think I never was in a more healthy veſſel in all my time, and I thought this peculiar favour worthy to be recorded by me.) We had a very pleaſant paſſage up the river *Delaware*, to our great ſatisfaction, the *Palatines* being wonderfully pleaſed with the country, mightily admiring the pleaſantneſs and the fertility of it. Divers of our people went on ſhore, and brought fruit on board, which was the largeſt and fineſt they had ever ſeen, as they ſaid, *viz.* apples, peaches, *&c.*

I was from my family and habitation in this journey and travel for the ſpace of three years, within a few weeks; in which time, and in my return, I had ſweet peace to my ſoul, glory to God for evermore! I had meetings every day when on land, except ſecond and ſeventh days (when in health, and no-

thing extraordinary hind'red) and travelled by ſea and land fourteen thouſand three hundred miles, according to our *Engliſh* account. I was kindly and tenderly received by my friends, who longed to ſee me, as I did them, and our meeting was comfortable and pleaſant.

After this long travel and voyage I ſtaid at home, and looked after the little family which God had given me, and kept duly to meetings, except ſomething extraordinary hindred. Divers people when I came home raiſed a falſe report of me, and ſaid, I had brought home a great deal of money and goods, that I had got by preaching; which was utterly falſe and baſe, for I brought neither money or goods, ſo much as to the value of five pounds, except my wearing apparel; ſo much the reverſe, that I borrowed money at *London* to pay for my accommodations home, the which I faithfully remitted back again to my friend that lent it to me, to whom I was much obliged for the ſame: and if I might have gained a hundred pounds *per Annum*, it would not have tempted me to undertake that, or ſuch another journey. Soon after my return home again, I viſited a few neighbouring meetings, which were large and edifying, friends being glad to ſee me again return'd home from that long journey. And I did (as I had reaſon to do) bleſs the holy name of the Lord, for his many preſervations and deliverances by ſea and land.

After ſome ſtay at *Philadelphia*, I went down with my wife and family into *Maryland*, to a corn-mill and ſaw mill, which I had there, in order to live ſome time, and ſettle my affairs: and after being there ſome time, my dear wife was taken ill of a ſore diſeaſe, which ſome thought to be an ulcer in the bladder, and I had her up to *Philadelphia*, ſhe being carried as far as *Cheſter* in a horſe-litter, where ſhe continued for ſome months, in much miſery, and extream pain, at the houſe of our very kind friends,

David

David and *Grace Lloyd*, whoſe kindneſs to us in that ſore, trying, and exerciſing time, was great, and is not to be forgotten by me, while I live in this world. From *Cheſter* we removed her again in a litter, being accompanied by our friends, to *Philadelphia*, where ſhe continued very ill all that winter, often thinking that death tarried long, and crying mightily to the Lord, "Oh! Come away, come away!" This was her cry day and night, 'till at laſt ſhe could ſpeak no more. As we lived together in great love and unity, being very affectionate one to another; ſo being now left alone I was very ſolitary, and ſometimes ſorrowful and broken into many tears, in the ſenſe of my loſs and loneſomneſs. This my dear wife was a virtuous young woman, and one that truly feared God, and loved his dear Son; from whom ſhe had received a good gift of the miniſtry, and was ſerviceable to many therein. I had five children by her, four ſons and one daughter, all which I buried before her, under three years old. At the yearly meeting before ſhe died, ſhe was ſo wonderfully carried forth in her miniſtry, by the divine grace, that divers of her friends believed ſhe was near her end, ſhe ſignifying ſomething to that effect in her teſtimony, and that ſhe ſhould not live to ſee another yearly meeting: and ſo it came to paſs; for ſhe died before another yearly meeting, being aged about thirty-five years, and a married woman about thirteen years. Her body was carried to friends meeting-houſe in *Philadelphia*, and buried in friends burying ground, being accompanied by many hundreds of our friends, in a ſolemn manner: and my heart was greatly broken in conſideration of my great loſs; and being left alone, as to wife and children, I many times deeply mourned, tho' I well knew my loſs was hers and their gain!

Here I ſhall end the firſt part of the journal of ſome part of my life and travels, omitting many meetings, and leſſer journeys, which I performed:

and the accounts here given, have been moſtly general, not deſcending into many particulars; tho' the adding ſome things might have been inſtructive and agreeable; the whole being intended as a motive to ſtir up others to ſerve, love, and faithfully follow and believe in Chriſt.

The End of the firſt PART.

A

JOURNAL

OF THE

LIFE, LABOURS, TRAVELS, &c.

OF

THOMAS CHALKLEY.

PART II.

1712, and 1713. I NOW gave up my time mostly to traveling for about the space of two years, in which I visited the meetings of friends in the provinces of *Pennsylvania*, *East and West-Jersey*, *Maryland*, *Virginia*, and *North-Carolina*, and back again to *Philadelphia*, and then to *New-Jersey* again: also to *Long-Island*, *Rhode-Island*, *Conanicut-Island*, *Nantucket-Island*, and *New-England*, and thro' those parts on my return to *Philadelphia*. In these provinces, &c. I travelled some thousands of miles, and had many large meetings (some in places where there had not been any before) and some were convinced, and many would acknowledge to the testimony of truth which

which was declared by the help and grace of Christ, and many times, my heart was, by the assistance of that grace, wonderfully opened to the people. If I should be particular in the account of these journies, it would enlarge this part of my journal more than I am willing.

In *Virginia* I had a meeting at *James's* River, where a priest of the church of *England*, with some of his hearers, made some opposition (after our meeting was over) and we were for disputing about religion; and he openly declared, "the Spirit was not "his guide, nor rule; and he hoped, never should "be. But, *he said*, the scriptures were his rule, and "that there was no need of any other; and that they "were as plain as *Gunter's* line, or as 1, 2, 3," I told him, *The Scriptures were a good secondary rule, and that it were well if men would square their lives according to their directions; which we, as a people, exhorted all to; but that the Holy Spirit, from which the holy scriptures came, must needs be preferable to the letter that came from it; and without which Holy Spirit*, the letter kills, *as saith the apostle*. I also asked him, *How he, or any else, without the light or influence of the Holy Spirit, could understand the scriptures, which were parabolically and alegorically expressed, in many places?* And further to use his own expression, *How could any understand* Gunter's *line, without* Gunter's *knowledge? Or without they were taught by* Gunter, *or some other?* Neither can we be the sons of God, without the Spirit of God. Which he answered not, but went away.

In *New-England*, one *Joseph Metcalf*, a Presbyterian teacher, at *Falmouth*, wrote a book entitled, *Legal forcing a maintenance for a minister of the gospel, warrantable from scripture*, &c. Which book a friend of *Sandwich* gave me, and desired I would answer it; which, after finding some exercise on my mind, for the cause of truth, I was willing

to

to undertake; and accordingly wrote an anſwer thereto, which I called, *Forcing a maintenance, not warrantable from the holy ſcriptures, for a miniſter of the goſpel.* In which I endeavoured to ſet the texts of ſcripture in a true light, which he had darkned and miſrepreſented by his chimerical doctrines.

In this year 1713, I went from *Philadelphia*, in the *Hope Galley*, *John Richmond*, maſter, to *South-Carolina*. We were about a month at ſea; and when it pleaſed God that we arrived at *Charles-town*, in *South Carolina*, we had a meeting there, and divers others afterwards. There are but few friends in this province; yet I had ſeveral meetings in the country. The people were generally loving, and received me kindly. What I had to declare to them, I always deſired to ſpeak to the witneſs of God in the ſoul, and according to the pure doctrine of truth in the holy ſcriptures; and there was openneſs in the people in ſeveral places. I was ſeveral times to viſit the governor, who was courteous and civil to me. He ſaid, "I deſerv'd encouragement;" and ſpoke to ſeveral to be generous, and contribute to my aſſiſtance. He meant an outward maintenance; for he would have me encourag'd to ſtay among them. But I told him, that tho' it might be a practice with them, to maintain their miniſters, and pay them money for preaching, it was contrary to our principle to be paid for preaching; agreeable to the command of our great maſter, Chriſt Jeſus, who ſaid to his miniſters, *Freely you have received, freely give:* ſo that we are limited by his words, whatever others are: and thoſe who take a liberty, contrary to his doctrine and command, I think, muſt be *Antichriſt*'s according to holy ſcriptures. The longer I ſtaid there, the larger our meetings were; and when I found my ſelf free and clear of thoſe parts, I took my paſſage for *Virginia*, in a ſloop, *Henry Tucker*, maſter. I had a comfortable and quick paſſage to *James*'s river, it being about

two

two hundred leagues. The maſter of the veſſel told me, "That he believed he was bleſſed for my "ſake." I wiſhed him to live ſo as that he might be bleſſed for Chriſt's ſake. And ſome reformation was begun on him in our voyage; which was the goodneſs of God, thro' Chriſt, to him, and not to be attributed to me, any further than an inſtrument in the divine hand; for of ourſelves we cannot do any thing that is good, it being by grace, thro' faith, that we are ſaved, which is God's gift to the ſoul.

After I had been ſome time in *Virginia*, I got a paſſage up the bay of *Cheſapeak*, and had ſeveral meetings in *Maryland*, friends being glad to ſee me; and we were comforted in Chriſt our Lord. I made ſome little ſtay at a place I had in that province, called *Longbridge*, and then returned to *Philadelphia*, where I lodged at the houſe of my very kind friends *Richard* and *Hannah Hill*; and was oftentimes at divers neighbouring meetings; and ſometimes had good ſervice therein.

About this time I had an inclination to alter my condition of being a widower, to a married ſtate; and the moſt ſuitable perſon that I (with ſome of my good friends) could think upon was *Martha*, the widow of *Joſeph Brown*: and on the 15th of the ſecond month, 1714, we were joined together in marriage, with the unity of friends in general. We had a large meeting at our marriage, the ſolemnization thereof being attended with the grace and goodneſs of God; and, for example-ſake, we made but little proviſion for our gueſts: for great entertainments at marriages and funerals, began to be a growing thing among us, which was attended with divers inconveniencies.

My wife was a ſober and religious young woman, and naturally of a quiet temper and diſpoſition; which is an excellent ornament to the fair ſex: and indeed it is ſo both to male and female; for according to the holy

holy ſcriptures, *a meek and quiet ſpirit is with the Lord of great price.*

The firſt child we had I called *Abigail* (or the father's joy, as the word ſignifies) and while ſhe lived, I had joy and comfort in her, even more than I could expect, her age conſidered; for ſhe lived but about eighteen months, yet in that time gave frequent proofs of an uncommon capacity, and dropt ſuch extraordinary expreſſions, that I have ſaid to her mother, "This child is too ripe for heaven to live long on "earth, therefore let us not ſet our hearts upon it." And I have thought that in this child the ſaying of Chriſt was fulfilled, even in the letter of it, *Out of the mouths of babes and ſucklings, thou haſt perfected praiſe*, Matt. xxi. 16.

I was at divers yearly meetings in 1715, *viz.* at *Choptank* in *Maryland*; at *Shrewsberry* and *Salem* in *New-Jerſey*; all which meetings were very large and comfortable; many things being opened therein tending to the convincing and eſtabliſhing the people in the truth and doctrine of Chriſt. I was likewiſe at divers other meetings in thoſe provinces; which were large and ſatisfactory.

At *Salem* yearly meeting I was ſent for to the priſon, where there was a young woman that was to be try'd for her life. She deſir'd that I would pray for her, and charged me to warn the young people to be careful not to keep bad company: "for, *ſaid ſhe*, "it has been my ruin, and brought me to this ſhame "and reproach." She had been tenderly brought up and educated. I knew her when ſhe wore a necklace of gold chains, tho' now ſhe wore iron ones: upon which ſubject I had afterwards a large opportunity to ſpeak to the people in a very moving manner; which ſeem'd to very much affect the youth, and others in the meeting, which conſiſted of many hundreds of people. I ſaw this young woman afterwards, the jury acquitting her; and I told her, that her life was given her for

a prey; and reminded her how it was with her when she was in priſon in chains; and adviſed her to walk more circumſpectly for the future; which ſhe ſaid, ſhe hoped ſhe ſhould do.

In the year 1716, I had ſome concerns which drew me to the iſland of *Bermudas* (to which iſland I went twice that ſummer.) My family increaſing, I traded a little to ſea for their ſupport and maintainance: and I can truly ſay, I carried on my affairs and buſineſs in the fear of God, having an eye, or regard therein, more to his glory, than to my own intereſt. We had a rough paſſage to this iſland (in the firſt voyage) and were forced by diſtreſs of weather, to caſt ſome of our goods into the ſea; and the ſtorm being very violent, ſome of the ſeamen thought we ſhould be devoured by the waves; and as for me, they had ſhut me up in the cabin alone, all in darkneſs, and the water came in ſo that they were forced to take it out in buckets. When the ſtorm was a little over, the maſter came to me, and asked, "How I did all alone "in the dark?" I told him, *pretty well*; and ſaid to him, *I was very willing to die, if it ſo pleaſed God*: and indeed I did expect no other at that time. After this great ſtorm was over we arrived at *Bermudas* in a few days; but going into the harbour the bottom of the veſſel ſtruck the rocks, but we got well in; for which I was thankful to the Almighty. I ſtaid on the iſland about a month, and had ſeveral meetings, to ſome of which, many came who were not called friends. They were all ſober, and ſome well ſatisfied; and people of the iſland generally received me lovingly, and were very kind to me. (*Our ancients, who bore the burden and heat of the day, met with very different treatment. I tenderly deſire that we who come up after them, may be truly humble and thankful to the Almighty for all his mercies!*)

By reaſon of my outward affairs, I had opportunities with ſome perſons of great note and buſineſs on

on this iſland; and ſometimes opened the principles of friends to their ſatisfaction; ſome of them told me, "They had never underſtood ſo much concerning our "friends before; and if what I ſaid was true they "had been miſinformed." Diverſ ſuch opportunities I had with ſeveral on this iſland, there being but very few of our ſociety.

Theſe are called the *Sommer-Iſlands*, or *Bermudas*, there being many little iſlands in the midſt of the main iſland, in form like a horſe-ſhoe, and are about two hundred leagues diſtance from the capes of *Delaware*. It is rare to ſee hail, ſnow, or ice there.

After I had done my buſineſs, and had been for ſome time on the iſland, I had a ready and comfortable paſſage home, where I was joyfully received.

After ſome little ſtay at home, I went the ſecond time (that ſummer) to *Bermudas*, and then alſo I had ſome meetings, and did ſome buſineſs on the iſland. It was my conſtant care, that my worldly affairs ſhould not hinder me in my religious concern for the good of ſouls. It happened at this time there was a mighty hurricane of wind, ſo that it blew many houſes to the ground, and very many trees up by the roots, and rent divers rocks aſunder, which I was an eye-witneſs of: tho' it is to be obſerved, that thoſe rocks in the *Sommer-Iſlands*, are not ſo hard as in ſome other parts of the world, particularly to the northward; for here they ſaw them with ſaws, and cut them with axes like wood. I was told there were ſixty ſail of veſſels then at theſe iſlands, and all drove on ſhore but three, and ours was one of the three that rode out the ſtorm; for which I was truly thankful. In this great ſtorm, or hurricane, ſeveral ſloops (there being no ſhips) were driven upon dry land, ſo that after the ſtorm was over, one might go round them at high water, and ſeveral blown off the dry land into the water. One that was ready to be launched, tho' faſtned

on the ſtocks with two cables and anchors put deep in the ground, yet the violence of the wind blew her into the water, and daſhed her all to pieces

About this time the *Bermudas* people had got a vaſt treaſure of ſilver and gold, out of the *Spaniſh* wrecks; and at a meeting which I had with a pretty many people on the firſt day of the week before the hurricane, or ſtorm of wind, it came weightily on my mind to exhort them, *Not to be lifted up therewith, nor exalted in pride: for I declared to them, that the ſame hand that took it from the* Spaniards, *could take it from thoſe who had now got it out of the ſea; and if he pleaſed, by the ſame way; which was a ſtorm that caſt away the ſhips going from* Spain. *And indeed ſo it happened the ſame week; for it was reckoned by men of experience and judgment, that they had loſt more by the ſtorm, than they had gained by the wrecks of the Spaniards.* A ſober old man (not of our profeſſion) told me the next day after the hurricane was over, that what I ſpoke in the meeting was ſoon come to paſs: and he added, I was a true prophet to them. Many houſes that were not blown down, were uncovered. My landlord's houſe being old, ſeveral thought it would be down; but by the good providence of God, it was one of them which ſtood. I was in my ſtore, which ſtood alſo; tho' I expected every minute when it would have been blown down. It was by the mercy of God we were preſerv'd, and not for any merit of ours. I intreated the Lord in the midſt of this great wind, that he would pleaſe to ſpare the lives of the people; for many of them being ſeafaring men, were very unfit to die; at which time I thought I was ſenſible of the anſwer of my prayer, and he was pleaſed to be intreated for them: for notwithſtanding the violence of the ſtorm, and the great deſtruction it made, yet not one man, woman, or child, nor creature was loſt, that I heard of in all the iſland, which was to me very admirable.

The

The friend of the houſe came to me after the ſtorm abated, and ſaid, "The Lord had heard my prayers "for them." Altho' they could not by any outward knowledge, know that I had prayed for them, yet they had a ſenſe given them, that I was concerned for them before the Almighty, which indeed was true. *Oh! that we may never forget the merciful viſitations of that high and lofty One, who inhabits eternity!*

While I was on the iſland I was invited to, and kindly entertained at the houſes of ſeveral of the gentry, and at the governor's, who invited me ſeveral times to his houſe: and once I was with him, and ſome of his chief officers at dinner, with divers of the firſt rank, where I was treated very kindly; and after dinner the governor's practice was to drink the king's health, and he hoped I would drink it along with them. "Yes, *ſaid the reſt at the table*, Mr. "*Chalkley* (as they called me) will ſurely drink the "king's health with us." So they paſſed the glaſs, with the king's health, till it came to me; and when it came to me, they all looked ſtedfaſtly at me, to ſee what I would do (and I looked as ſtedfaſtly to the Almighty) and I ſaid to them, I love king *George*, and wiſh him as well as any ſubject he hath, and it is known to thouſands that we pray for him in our meetings and aſſemblies for the worſhip of Almighty God: but as to drinking healths, either the king's, or any man's elſe, it is againſt my profeſſed principle, I looked on it to be a vain, idle cuſtom. They replied, "That they wiſhed the king had more "ſuch ſubjects as I was; for I had profeſſed a hear-"ty reſpect for him:" and the governor and they were all very kind and friendly to me all the time I was on the iſland.

After I had finiſhed my concerns I embarked in the ſloop *Dove* for *Philadelphia* (ſhe being conſign'd to me in the former and this voyage.) It being often calm and ſmall winds, our proviſion grew very ſcanty.

We

We were about twelve perſons in the veſſel, ſmall and great, and but one piece of beef left in the barrel; and for ſeveral days, the wind being contrary, the people began to murmur, and told diſmal ſtories about people eating one another for want of proviſions; and the wind being ſtill againſt us, and for ought we could ſee, like to continue, they murmur'd more and more, and at laſt, againſt me in particular (becauſe the veſſel and cargo was conſign'd to me, and was under my care) ſo that my inward exerciſe was great about it; for neither myſelf, nor any in the veſſel, did imagine that we ſhould be half ſo long as we were on the voyage: but ſince it was ſo, I ſeriouſly conſider'd the matter; and to ſtop their murmuring, I told them they ſhould not need to caſt lots (which was uſual in ſuch caſes) which of us ſhould die firſt, for I would freely offer up my life to do them good. One ſaid, "God bleſs you, I will not eat any of you." Another ſaid, "He would die before he would eat any of me;" and ſo ſaid ſeveral. I can truly ſay, on that occaſion, at that time, my life was not dear to me, and that I was ſerious and ingenious in my propoſition: and as I was leaning over the ſide of the veſſel, thoughtfully conſidering my propoſal to the company, and looking in my mind to him that made me, a very large dolphin came up towards the top or ſurface of the water, and looked me in the face; and I called the people to put a hook into the ſea, and take him, for here is one come to redeem me (ſaid I to them) and they put a hook into the ſea, and the fiſh readily took it, and they caught him. He was longer than myſelf: I think he was about ſix foot long, and the largeſt that ever I ſaw. This plainly ſhew'd us that we ought not to diſtruſt the providence of the Almighty. The people were quieted by this act of Providence, and murmur'd no more. We caught enough to eat plentifully till we got into the capes of *Delaware. Thus I ſaw it was good to depend upon the*

Almighty

Almighty, and rely upon his eternal arm; which, in a particular manner, did preſerve us ſafe to our deſired port, bleſſed be his great and glorious name, through Chriſt for ever!

I now ſtaid at, and about home, for ſome time; after which I was concerned to viſit friends in ſeveral places, and in the adjacent provinces, as *Maryland*, *New-Jerſey*, &c. and was at many marriages and funerals, at which, many times, we had good opportunities to open the way, and alſo the neceſſity to be married to Chriſt Jeſus, the great bridegroom of the ſoul; and alſo to exhort the people to conſider and prepare for their latter end and final change; which many times was ſanctified to divers ſouls, and the Lord's name was glorified, who is worthy thereof.

In the year 1717 I went into *Maryland*, to look after my affairs in that province; and as I travel'd I had divers meetings at *Nottingham*, and at *Buſh-river*, about which time, at *Buſh-river*, ſeveral were convinced. The meeting I found in a growing condition in that which is good, ſeveral perſons meeting together in ſilence to worſhip God according to Chriſt's inſtitution, which was, and is, and ever will be, in ſpirit and in truth: and for the encouragement of all ſuch, Chriſt hath ſaid, *That ſuch the Father ſeeketh to worſhip him:* and again, *Where two or three are met together in my name, there am I in the midſt of them.* And if Chriſt be in the midſt, there is no abſolute need of vocal teaching, except it be the will of the Lord to call any to it. Let the ſpiritual chriſtian read and judge.

After my return I had ſeveral meetings in the country, near *Philadelphia*; and about the latter end of the eighth month I was at divers marriages, one of which was on the third day of the week, about fifteen miles above *Philadelphia*, over *Delaware* river: the next was over the river again, about twenty miles below the city: the third was about twenty

miles

miles further down the river, and on the oppoſite ſide at *Salem* (on the following days) ſo that I croſſed *Delaware* river three times in three days, and rode about one hundred miles. The meetings were all large, and matter ſuitable to the occaſion freely opened to the people. Theſe remarks are not intended to ſet up man, or exalt fleſh, but to ſtir up others to come up to the work of Chriſt in their generation: all the glory and godlineſs of man is but as the graſs which ſoon withers, without we dwell in the root of true religion, and holy life of Chriſt; and that God may have the glory of all his works, is the end of all the labours and travels of the ſervants and faithful miniſters of Chriſt.

In the tenth month, 1717, divers conſiderations moving me thereto, I took a voyage to *Barbados*, in the ſnow *Hope*, *J. Curtis*, maſter, and from thence to *Great Britain* and *London*; partly on account of buſineſs, and hoping once more, if it pleaſed God, to ſee my aged father, my brother, relations, and friends; which voyage I undertook in the ſolid fear of God. I deſired the concurrence of my wife, and my friends and brethren of the meeting to which I did belong, in this undertaking, the which I had in a general way, and the good wiſhes and prayers of many particulars, with a certificate from our monthly meeting, ſignifying their unity with my converſation and miniſtry, and preſent undertaking: and I felt the love and goodneſs of God therein, but in many reſpects it was a great croſs to me, as the leaving my beloved wife and children, and many of my dear friends, whom I loved well in Chriſt: and the croſſing of the ſeas always was troubleſome to me, being ſickly at ſea, eſpecially in windy or ſtormy weather; and the confinement was worſe to me for the time than a priſon; for it would be much eaſier to me to be in priſon on land, upon a good account, than in priſon at ſea,

I always looking on a ſhip to be a perilous priſon, tho' my lot was to be much therein: and as for my natural life I always gave it up when ever I went to ſea; and I thought that was the leaſt part of the hardſhip, never putting much value thereon; and I think I had rather die at any time than go to ſea, it being ſo contrary to my nature and diſpoſition, as well as inclination: but to ſea I went, for the reaſons mentioned, and got from *Philadelphia* to *Newcaſtle* the firſt night in ſaid veſſel, and to *Elſingburgh* next day, where we lay for a fair wind about two days; and when the wind was fair, we ſail'd to *Bombay-hook*, where we met with two other veſſels bound out to ſea, who waited alſo for the wind. We lay there two nights, and then on a firſt day morning ſet ſail, the weather being bitter cold, and the ice very thick on the ſides of our veſſel, and on our ropes. The ſame day that we left *Bombay-hook* we got out to ſea, took in our boat, and went on our way; and in four or five days we got into warmer weather.

In this voyage I wrote ſomething on the *common prayer* (uſed by ſome of the church of *England*, whoſe converſations were very looſe and corrupt) which I entitled, *One truly tender ſcruple of conſcience, about that form of prayer called the* common prayer, *as uſed by the church of* England *and her members*, &c.

In this our voyage we ſaw ſeveral ſhips, but ſpoke with none; and in twenty ſeven days from our capes we arrived at *Barbados*, and came to an anchor in *Carliſle Bay*.

I had been twice in *Barbados* before, but this was the quickeſt paſſage by one day. Here I was lovingly and tenderly received by my friends. I took my good friend *Joſeph Gamble*'s houſe, for my quarters moſt of the time whilſt I ſtaid on the iſland; and I viſited friends' meetings ſeveral times over;

there being five of friends meeting-houſes in the iſland, and our meetings were ſometimes large and open.

Our ſtay was longer here than we at firſt expected, by reaſon of a great drought, they having no rain for more than a quarter of a year, which was a great hindrance to trade on the iſland. While I was this time in *Barbados* our antient friend *George Gray* died. I was at his funeral, at which there were many people; and on this occaſion we had a large meeting in our meeting-houſe at *Speights-town*, where I had a ſeaſonable opportunity with the people, opening to them the neceſſity of preparing for, and thinking of their latter end; and preſſed them earneſtly thereto. They were generally attentive and ſober, and ſome were broken into tenderneſs. While we were burying the friend there appeared a diſmal cloud hanging over the iſland, ſuch an one as I never ſaw before: it was to my thinking, of the colour of the flame of brimſtone, and I expected there would have been a great ſtorm or ſome mighty guſt, and much rain, they having had very little for many weeks, or ſome months; but it went over, and there was no rain, nor wind, as I remember. Soon after ſome people came in from ſea and they ſaid, that from that cloud it rained aſhes; and they brought ſome of the ſame to the iſland, ſome of which aſhes I have now before me: the taſte of them ſeems to me to be a little ſulphurous, and have ſome glittering particles in them, in colour and ſmell I think they differ'd little from common aſhes. Herein the Almighty and infinite Being ſignally ſhew'd his mercy and favour to poor mortals; for had not his mercy prevented, he could as eaſily have rain'd down the fire as the aſhes, who rained down fire and brimſtone on the cities and inhabitants of *Sodom* and *Gomorrah*, for their pride and idleneſs, much of which abounds among the inhabitants of *Barbados*, the people being very luxurious. Oh! may the luxurious inhabitants

habitants of that iſle, as alſo all others, conſider their ways and doings, and not provoke the great Lord, the Sovereign of heaven and earth, as many of them do by their evil lives, and voluptuous converſations; and that they would kiſs his Son, tho' not with a *Judas's* kiſs of profeſſion, or ſpeaking well or fair of him only, but with divine love manifeſted through obedience, while his wrath is but a little kindled againſt them before it breaks out into a flame.

After this funeral I was ſent for to *Bridge-town*, to the burial of a maſter of a ſhip, a young man, who was very freſh and well a few days before. There was a great appearance of people, and I was pretty largely opened in the meeting, on the words of the prophet, where he ſays, *All fleſh is graſs, and all the goodlineſs thereof, is as the flower of the field. The graſs withereth, the flower fadeth, becauſe the ſpirit of the Lord bloweth upon it: ſurely the people is graſs. The graſs withereth, the flower fadeth; but the word of our God ſhall ſtand forever*, Iſaiah lx. 6, 7, 8. And I treated of this word, its wonderfulneſs, its duration, and its work in man: as alſo of the fading conſtitution of mortal man, tho' young and ſtrong as that young man was a few days before, whoſe corpſe was then before us.

I was at divers other burials on this iſland, which indeed doth prove a grave to many new-comers, it being a hot climate, makes thoſe who are not accuſtomed to it very thirſty, and by reaſon of the extream heat, it is not eaſy to quench their thirſt; ſo that what is called moderate drinking, throws many ſtrangers into a violent feaver, and oftentimes is the cauſe of their death. I note this as a caution to any who may tranſport themſelves there (and may ſee this) that they may ſhun that danger, which might be avoided by drinking cool drinks, of which they have many ſorts very pleaſant, *viz.* cane, ſugar-reed, and

white ſorrel, pine, orange, and divers others: and I adviſe ſuch, as they love their health, to refrain from drinking much hot drinks or ſpirits.

I ſaw ſeveral curioſities in nature in this iſland, which among the great numbers of the works of God, do ſhew forth his praiſe and glory. One to the leeward part of the iſland, which is called the ſpout, ſends up a vaſt body of water into the air, occaſioned by a great cavity in the rocks under the water, which may be ſeen in calm weather, when the ſea is low; but when the wind blows (a great body of water being pent into a large hollow place) it forces it up into the air, ſometimes ten, fifteen, and twenty yards high, according as the ſtrength of the wind is more or leſs, and makes a report like a cannon, or thunder a great way off. I believe I have ſeen it ten or twelve miles out at ſea. I was alſo at a place called *Oliver's* cave, which we got to with ſome difficulty, in going down the ſteep and craggy rocks. There is on the outward part next the ſea, a very large vaulted place in the form of a half-circle, about one hundred foot high, as near as I could gueſs. In this large vault, behind a rock, is the mouth of the cave, not the height of a man at the firſt entrance; after one is in a few yards one may walk upright comfortably, the bottom being pretty plain and ſmooth for about a hundred yards, and then we come into a large cave which is formed archwiſe, and about ten or fifteen yards high, as we thought, being much higher in the middle than the ſides, but almoſt as regular as if it had been done by art, which we beheld with admiration, by the help of wax-candles, and other lights, that we made and carried for that purpoſe.

When I had done my buſineſs in *Barbados*, having been about thirteen weeks there, our veſſel being loaded, we ſailed from thence the 10th of ſecond month 1718, for *London*.

We

We had a good passage, being five weeks and two days frow *Barbados* to *Great-Britain*, in which we saw divers vessels at sea, but spoke with none; and after sight of the land, we got in two days to *Beachy-head*, which is about fifteen leagues from the *Downs* or *Deal*. We sail'd along shore by *Folkstone*, where we took in a pilot, and had a comfortable passage through the *Downs*, and up the river of *Thames* to *London*, where I met with my dear and aged father, and loving brother, sister, and cousins, and many other of my near and dear relations and friends.

In this voyage I wrote some things which opened in my mind at sea, upon that excellent sermon of Christ's upon the *Mount*, as is recorded in the holy scriptures of the new testament, in the vth, vith, and viith chapters of the evangelist *Matthew*, but have since heard that the same is much better done by an abler hand; and therefore it may suffice here to give the advice, which in the course of my travels I have often had occasion to do, that the professors of christianity should frequently read this sermon, and be careful to practise the same; that they may not only be christians in name, but in deed, and in truth.

After visiting my relations, and some meetings of our friends in and about *London*, and having finished my business, being ready to return homeward, divers friends accompanied us from *London* to *Gravesend*, and the wind not being fair, we went to *Rochester*, and had a meeting there; and then back to *Gravesend*, and there took a solemn farewel of our friends, recommending one another to the grace of Christ; having this time made but little stay in *Britain*.

In the fifth month, 1718, we sail'd from the *Downs* in the aforesaid inow *Hope*, divers Friends, *viz. John Danson*, *Isaac Hadwin*, *John Oxley*, *Lydia Lancaster*, *Elizabeth Rawlinson* and *Rebecca Turner*, being in company with us: after about nine weeks passage from land to land, having had meetings first days and

fifth

fifth days on board all the voyage, we came all safe and well to *Philadelphia*, thro' the bleſſing of God, where I ſtaid with my family a few months, and then took another voyage for *Barbados* and *Britain*. I was under ſome concern more than ordinary, as to the ſupport and well-being, or accommodation of my family, the circumſtances thereof being a little changed by increaſe of children, remembring the words of the apoſtle, *That thoſe who had not that care and concern, were worſe than Infidels*; my Lord Jeſus (whoſe ſervant I profeſs myſelf to be) alſo ſaying, *It is better to give than receive*; wherefore an opportunity offering of the conſignment of a veſſel and cargo (the ſnow *Hope*, *Warner Holt*, maſter) to *Barbados*, and from thence to *London*, and ſo to make returns home again for *Philadelphia*, I embraced it; tho' with reluctance to leave my very loving wife, children, and friends, all whom I tenderly loved and reſpected. I alſo had in my eye an hope, thro' the bleſſing of God, to obtain wherewith to accommodate my friends, who were ſtrangers and pilgrims in this world for Jeſus' ſake, as I alſo had been myſelf; and that they might find a place or home, and refreſhment under my roof; not to exceſs, but to comfort and edification; which in ſincerity, is all the grandeur I covet or deſire in this world: ſo after due conſideration, on the ſecond day of the eleventh month, 1718, we ſet ſail from *Philadelphia*, many friends taking their leaves and farewel of us for that voyage. Thus with hearts full of love and good-will, we parted with our friends, and went down the river about five miles, where we ran a ground, but got off next tide, and next day came to an anchor at *Cheſter*. On the 4th day of the month we ſet ſail, and got to *Newcaſtle* about the 11th hour; it being meeting-day, we went to meeting, where our great Lord was pleaſed in ſome good meaſure to own us with his living preſence, and comfort us with his love;

love; bleſſed be his holy name! In the morning we ſailed to *Reedy-iſland*, where we ſtaid for the tide, and in the night our cable parted, which we knew not till the morning, and we had gone from the place where we anchored, above a league: but tho' the veſſel drove about the river, yet ſhe did not go on ground. We dropp'd our other anchor, and ſent the boat to ſeek for that which was parted from us; but could not find it until the next tide, and then could not get it up, and were unwilling to go to ſea without it; which occaſioned us to ſtay ſeveral tides before we could get it. At laſt with much difficulty we weigh'd it, our mens clothes being much frozen; for it was very cold, and froze extreamly hard. After this we went down to *Bombay-hook*, where was alſo another veſſel going out to ſea. Next day the wind was againſt us, and it ſnowed much, and froze hard; and that night the river and bay was filled with ice as far as we could ſee, and it drove very hard againſt our veſſel, ſo that we wiſhed for day; for we thought ſometimes it would have torn her bows into pieces; but our anchor and cable held us, we thought, to a miracle (for which we were thankful to the great keeper of all thoſe who put their truſt in him.) When the tide turned for us we got up the anchor, and ſo let her drive with the ice down the bay: the other veſſel did the ſame. It was now dangerous moving, go which way we would. The veſſel in company with us attempted to go back again, but ſeeing that we did not, as we ſuppoſed, came to an anchor again, and we both went down the bay together; and the wind ſpringing up fair, we got clear of the ice in ſome few hours time; but by this hindrance we could not get to ſea that day, but were obliged to come to anchor near the middle of the great bay of *Delaware*, and the night being fair and calm, we rode it out ſafely, which if it had been windy weather, would have been dangerous. Early in the morning (of the 9th day of the month)

month) we got to ſea, and ſoon left ſight of the land. Next day the wind was high, and the weather proved ſtormy for ſeveral days, inſomuch that our main-deck was under water moſt of the time, ſo that we were forced to go before it for ſeveral days together. We alſo ſhut up our cabin windows, and were toſſed exceedingly, and I was very ſea-ſick, and we began in this ſtorm to fear falling on the rocks of *Bermudas*, which we were near, as we imagined, and the wind ſet right on the iſland. But when we had paſſed the latitude of *Bermudas*, we met with fair weather and winds (all the remaining part of our paſſage being pleaſant and comfortable) by which I was led to conſider the viciſſitude which mortals may expect while on this unſtable terraqueous globe, which is full of changes; and I ſtrongly deſired to be rightly prepared for that world which is eternal, and its joy and felicity permanent; at which bleſſed port I hope in God's time, thro' his grace, ſafely to arrive. Thus thro' ſtorms, tempeſts, ice, and ſnow, we left thoſe frozen climes, and croſſed the tropic of *Cancer* (between which, and that of *Capricorn*, there is neither froſt nor ſnow at ſea, at any time of the year) and the wind always within a ſmall matter one way, *viz.* eaſterly (except in hurricanes and violent ſtorms, which ſometimes they have in thoſe parts of the world.) We arrived at *Bridge-town*, in *Barbados*, in one-and-twenty days, which was the quickeſt paſſage that I ever had, this being the fourth time of my coming hither, where I was always kindly received by my friends.

About this time war was declared againſt *Spain* by the king of *Great Britain* by proclamation, in *Bridge-town*, which put ſuch a damp on trade, that there was little buſineſs, and the markets low and dull, which made my ſtay longer than I would have choſe: but my friends, among whom I had many opportunities, ſeem'd rather pleaſed than otherwiſe; telling

telling me, "That they did not care if I was to ſtay "there always, if it were my place:" and when I left *Barbados* friends gave me better credentials than I thought I deſerved ---- A friend of mine giving me inteligence that the market was better at *Antigua* than at *Barbados*, I diſpatched my affairs, and took part of our cargo there, and was kindly received by our friends. We were about three days in our paſſage, and had fine weather therein. At *Antigua* I had divers meetings, my buſineſs at no time hindred me in my more weighty ſervice; for I always, through divine help, made that give way to my religious duty, in which I ever found peace and inward ſatisfaction. In about five weeks I finiſhed my buſineſs in this iſland, having no ſmall ſatisfaction in coming to it; and our veſſel being now loaden, we took our ſolemn leave, and with the good wiſhes of many, departed for *England*.

Our friends there ſignified to their brethren, that they were glad of my company, and that I was ſerviceable to them, tho' I came upon buſineſs. My hand, when need required, was to my buſineſs, but my heart was, and I hope is, and ever ſhall be, freely given up to ſerve the Lord, in that work whereunto I believe he has called me. We have liberty from God, and his dear Son, lawfully, and for accommodation's ſake, to work or ſeek for food or raiment; tho' that ought to be a work of indifferency, compar'd to the great work of ſalvation. Our Saviour ſaith, *Labour not for the meat which periſheth, but for that which endureth for ever, or to eternal life:* by which we do not underſtand, that chriſtians muſt neglect their neceſſary occaſions, and their outward trades and callings; but that their chief labour, and greateſt concern ought to be for their future well-being in his glorious kingdom; elſe why did our Lord ſay to his diſciples, *Children have you any meat?* They anſwered, No; and he bid them *caſt their nets into the*

ſea, and they drew to land a net full of great fiſhes; and fiſhing being their trade, no doubt but they ſold them, for it was not likely they could eat 'em all themſelves. Alſo the apoſtle of Chriſt ſays, *He that doth not take care of his family, is worſe than an Infidel*: and the apoſtle *Paul* (the great apoſtle of the *Gentiles*) wrought with his hands, even while he was in his travels, and in the work of the goſpel; and others taſted of the benefit of his labour naturally, as well as ſpiritually. It is alſo written, *That he that will not work, ſhall not eat*. By all this, and much more, which might be noted, it appears that we not only have liberty to labour in moderation, but we are given to underſtand, that it is our duty ſo to do. The farmer, the tradeſman, and the merchant, do not underſtand by our Lord's doctrine, that they muſt neglect their calling, or grow idle in their buſineſs, but muſt certainly work and be induſtrous in their callings. We all ought to underſtand, that our hearts and minds ought to be out of the world, or above the nature and ſpirit of it. 'Tis good and profitable for both ſoul and body, rightly to diſtinguiſh between earthly and heavenly things, and to be careful how they mix the one with the other; for it is an eternal truth, that God and mammon cannot dwell together, or join together in the heart. If our love is more to God, than the creature, or to heaven than earth, then will he dwell in us, and with us: but if our love is more to the creature than to Chriſt, or to earth than heaven, then will he not dwell with us, but will leave us to ourſelves; for the Lord Omnipotent will not admit of any rival.

On the 11th of the fourth month, 1719, we left *Antigua*, ſtood cloſe to the wind till we again croſſed the *tropic*, and got into thoſe latitudes where the Winds are variable. Sailing in the great deeps we ſaw the wonders of the Lord, particularly in divers kinds of fiſh, they living upon one another in the ſea, the great

great fiſhes on the ſmall ones; and mankind too much reſembles them in that reſpect. About the latitude of 33 north, our maſter, *Warner Holt*, ſeeing a ſcool of porpoiſes about the ſhip, tho' he was not very well, and had not been for moſt of the voyage, he took his harping-iron, and ſtruck one of them, and we took him into the veſſel, out of which we got eleven quart bottles of oil; and we moſt of us eat heartily of this fiſh, which agreed with our people very well. They fry'd his liver for our meſs, of which I eat a large meal, which was well-taſted, and eat more like freſh beef than fiſh. I make this memorandam of it, that if any ſhould take them when their proviſions are ſcarce, they may eat freely without danger according to our experience. When we had been at ſea about three weeks, being near the latitude of 40 north, and about the longitude of 42, tho' it was in the midſt of ſummer, we ſaw an iſland of ice, at which we all marvelled, and judged that there had been a ſevere cold winter in thoſe latitudes on the land of *America*. When we ſaw this iſland of ice we judged ourſelves not far from the banks of *Newfoundland*. Hitherto we had eaſy gales of wind, and many calms, which made our paſſage ſeem long to us. We ſaw two ſail of ſhips about thoſe latitudes, but ſpoke with neither, being willing to ſhun them as it was war-time.

We had in this voyage weekly meetings for worſhipping the Almighty, in which the great Lord both of ſea and land, was pleaſed greatly to manifeſt his name and truth amongſt us, for which my ſoul often ſecretly and openly bleſſed and praiſed his divine and glorious name and truth; for he bore up my drooping ſpirit, ſo that I could truly ſay with the royal pſalmiſt (not becauſe he ſpoke it only, but alſo being an experimental witneſs thereof) *The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves. The Lord on high is*

mightier than the noiſe of many waters, yea, than the mighty waves of the ſea, Pſalm xciii. 3, 4. This the king wrote of his own experience in a ſpiritual ſenſe; but I may ſay without boaſting, I have witneſſed the rage and noiſe of mighty waves and waters, both natural and ſpiritual: the one, as tho' it would ſwallow up my reputation among men, and the other, as tho' it would ſwallow up my perſon, in this my watry peregrination: *but bleſſed be the name of him that is holy and eternal, who indeed is ſtronger than the noiſe of many waters, or than the mighty waves of the ſea, either inwardly or outwardly, I will through his ſtrength, magnify his name, becauſe he is worthy! And may I do it for ever!*

About the 11th day of the fifth month, we ſaw great flocks of birds, which we judged came from the *Azores*, or *Weſtern-Iſlands*, near which we reckoned ourſelves to be. The 21ſt day we ſaw, and came up with, a *French* ſhip, which had been fiſhing on the banks of *Newfoundland*, and was bound for *Havre de Grace*, in *France*, the maſter of which came on board us, and our captain went on board them. We exchanged ſome rum and ſugars (of our ſea-ſtores) for their *French* wine and cyder, and ſome of our proviſions for ſome of their fiſh. The captain was a proteſtant, and very courteous to us: the regent of *France* at this time being kind to the proteſtants, ſo that they increas'd much in that kingdom. The *Frenchman* ſeeming deſirous to know what religion I was of, I told him by an interpreter, 'that I was one called a *Quaker*, or *Trembler*, and that our principle was to do good to all men, and not to hurt any man, according to Chriſt's doctrine, *Not to render evil for evil, but to overcome evil with good.* When they went away and took leave of us, they deſired me to pray for them, the which I remembered with tenderneſs of ſpirit, and having but little wind, we kept company for ſeveral days; but the wind ſpringing fair, we

wiſhed

wiſhed them well, and went on our way, our veſſel outſailing moſt that we met with; and a few days after we met with a *New-England* ſhip, who came out ſix days before us from *Antigua*. We were then in the latitude of about 50 north, and 29 and half degrees of longitude from the *Lands-End* of *Great Britain*. The 30th day of the fifth month, we ſounded, and found ground at 28 fathom, and on the 1ſt of the ſixth month, we ſaw the *Lands-End* of *England*, all our company being in health, and well: *For which my heart was truly thankful, to that great and infinite Being, whoſe providence is over us poor mortals in all parts of the world, and who reigns over ſea and land, and is worthy of adoration, worſhip, ſervice, and living praiſe for ever!*

In a few days we came into the *Engliſh* channel, and going up the channel there came one of the king's yachts, and they preſſed moſt of our men; the beſt hands we had they took from us, and carried them on board the man of war, after which we came to anchor at *Folkſtone*, where I left the veſſel, and got a horſe to *Dover*, and from *Dover* took coach to *London*. In the coach were divers perſons who began to talk about the *Quakers*, and ſpoke againſt their plain way of living and cloathing, and ſaid, "That they did "not underſtand their unfaſhionable way of conver-"ſation; neither was it the way to gain proſelites." Upon which I asked them, *Whether they underſtood* Paul, *the great apoſtle of the* Gentiles, *who ſaid*, Be ye not conformable to the world (i. e. *the faſhions of it*) *for this great reaſon*, the world and the faſhions thereof, paſſeth away; *which is a great truth, and it is plainly ſeen how fickle and changeable the world is in its vain faſhions and cuſtoms, which, to follow, in all its fooliſh cuts and turns, or changes, muſt, of conſequence, make a man or woman very foppiſh and apiſh.* I told them, *That our religion was agreeable to the holy ſcriptures, which, if they did not under-*

understand, neither could they understand us; for the doctrine of Christ and his apostles, was generally therein very plain; and the doctrine in Christ's excellent sermon on the mount, is clear and plain to every low or mean capacities: so they discoursed no more on religion till we came to *London*, were once more I met with my loving and aged father, a man fearing God, and having a gift of the ministry of the gospel of Christ, and well-beloved of his friends and neighbours, who, with others of my near and dear relations and friends, received me gladly.

After some months stay among my relations and friends in *London*, we sold our vessel, the snow *Hope*, and bought another ship which we called the *Trimhope*, (*Warner Holt*, master) and when I had done my business I sail'd in the said ship for *Pennsylvania*. We had meetings on board the vessel twice a week, in which the Almighty was pleased to favour us with his good presence. Sobriety and the fear of God, and faith in his beloved Son, Christ, was often recommended to the youth then on board the vessel with us, of whom there were divers, who transported themselves to *America*, in order to settle there. At one meeting on board I was tenderly concerned to remind them of *Jacob*, who in his youth, left his country and relations, to sojourn in a strange land, and how in that undertaking, he sought the Lord, and his blessing, more than any outward thing; and that he was greatly blessed with many favours from heaven above, and also from the earth beneath, and they were advised to take him for their example; and many other things were tenderly opened to them in the love of God, and in his fear and counsel they were exhorted from time to time.

It being winter-time we sailed to the southward, and got into warm weather, and were on our passage seven weeks and some odd days from land to land, in which time we saw several vessels, and spoke with

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one, whose people said, they were chaced by a *Turk*, but got from him, at which they greatly rejoic'd. We apprehended it was our ship that they saw over night, for we saw a sail that crowded from us as fast as she could, and it being near night, we shortned sail, and so she left us; but in the morning came up with her, and being pretty near, both they and we put out our colours, and being both *Englishmen*, we spoke to each other, and were glad to meet with some of our own nation upon the great ocean; but our vessel sailing best, we took our leave of them, wishing them a good voyage. We met with rough seas and high winds in the latter part of our passage, till we came to the capes of *Delaware*, which we all rejoic'd to see, and we had a pleasant passage up the bay and river to *Philadelphia*, where I had once more a comfortable meeting with my dear wife and family, which I gratefully acknowledged as a high favour from the hand of the Almighty.

We arrived at *Philadelphia* the 1st of the second month, 1720; after which I staid at, and about home, for some time (and was not idle, but kept to my business, and to meetings) and having a desire to see my friends in the province of *Maryland*, at their general meeting at *West-river*, I was accompanied by *Isaac Norris* and *Thomas Masters* (both sober young men.) It had been a time of pretty much rain, and the waters thereby being out and high, going over a ford of *Brandewine*, my mare got among the rocks (it being a very rocky creek) she fell down, and the stream being very strong, she rowled upon me, and being intangled with the stirrip, I could not easily clear myself, but I gave a spring from her, and swam to clear myself from her; and when I was clear, I got to her again, and laid hold of her mane, and thro' the good providence of God, got well out with the mare on dry land, which was a remarkable deliverance. In three days we got to *West-river*, to the yearly

yearly meeting, which was large, and friends were glad to ſee me, I having not been there for ſeveral years I was out on this journey about two weeks, and rode about 300 miles; and after my coming home, I travelled pretty much in and about the provinces of *Pennſylvania* and *New-Jerſey*.

In the year 1721, *Thomas Lightfoot* and I, with *William Browne*, went to a meeting at *Buſh-river*, and going over *Suſquehannah*-ferry, the people were fiddling and dancing. When their dance was over I asked them (believing them to be proteſtants) *If they thought* Luther *to be a good man?* They reply'd, "Yes, "there is no doubt of it." *Well*, ſaid I, *and ſo do I; and I will tell you what he ſays concerning dancing*; "That as many paces as the man takes in his dance, "ſo many ſteps he takes towards hell," which ſpoil'd their ſport, and they went away, and we went on ours towards the meeting; and a good meeting it was! and we after it returned by way of *Nottingham*, and had a meeting there, and one at *New-Garden*, and ſo on to *Philadelphia*. I was from home about a week, and travelled in this journey about 150 miles, and was well ſatisfied therein.

In the years 1721 and 1722, I went ſeveral journeys, and had many large meetings, travelling many hundreds of miles, of which I neglected to keep a particular account, hardly thinking what I did worth recording; but divers of my friends in many parts of the world, put me upon ſomething of this nature, to which, at length I gave up, and found ſome benefit and ſatisfaction therein, in looking back and conſidering the dealings of God with me in my youth and upwards.

From *Philadelphia* I went to the general meeting at *Shrewsbury*, in *Eaſt-Jerſey*, where I heard of *J. G*'s being wounded by a young man, with a ſword, of which he died, lamenting that he did not take the counſel of his friends; as young men, who

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ſlight the counſel of them that wiſh them well, commonly do, either ſooner or later, if the day of their viſitation be not over. Some few days after this meeting at *Shrewsbury*, I viſited friends on *Long-Iſland*, and returned home again, having travelled about 300 miles. In my ſtay at and about home, I wrote ſomething concerning *perfection*, in anſwer to a nameleſs author; as alſo ſomething concerning *predeſtination*, or *election* and *reprobation*.

In the year 1722, I went back in the woods to *Buckingham*, the *Great Swamp*, *Perkiomy*, *Manhatawny*, and *Oley*, where I had meetings, travelling over great mountains, from which we could ſee many miles. I travelled in this journey about 150 miles, and returned home in about two weeks; and after ſtaying ſome time at home, and viſiting neighbouring meetings, I went to the yearly meeting of friends on *Long-Iſland*, which meeting was very large, many people (not of our perſuaſion) being there, and were very ſober. Many things were opened in the love of Chriſt, and his great love was largely declared to that great congregation. The parable concerning the *prodigal ſon*, came before me to ſpeak of to the people in a very moving manner, and ſtrongly to invite the youth to lay hold of the love of the Father in his Son, to poor ſouls: and indeed it is a wonderful parable, ſetting forth the infinite love of the great Lord of all to his poor creatures. Many were affected and reached to at this meeting, and the Almighty was praiſed and glorified, who alone is worthy.

From thence I went and had a meeting at *New-York*, and then ſet forward to *Woodbridge*, where we had a comfortable meeting; *Naaman*, the *Aſſyrian*, being much the ſubject of that days work: and that one thing loved and eſteemed more than Chriſt, whatever it be, is to be avoided, and the people warned to be careful to cleave cloſe to the God of *Iſrael* (ſpiritual *Iſrael*) and to give up all which is

contrary to his nature, and to take up Chriſt's croſs, and follow him: for it is thoſe who follow him in the regeneration, that are to be heirs of his kingdom.

In this year alſo I was at the burial of our friend *Jonathan Dickinſon*, at which we had a very large meeting, he was a man generally well-beloved by his friends and neighbours. In this meeting a paſſage (he had often told me in his health) was brought to my remembrance, I think it worthy to be recorded to the end of time, which is as followeth: "It hap-"pened at *Port-royal* in *Jamaica*, that two young "men were at dinner with *Jonathan*, and divers other "people of account in the world, and they were "ſpeaking about earthquakes (there having been one "in that place formerly, which was very dreadful, "having deſtroyed many houſes and families.) Theſe "two young men argued that earthquakes, and all "other things, came by nature, and denied a ſuper-"natural Power, or Deity; inſomuch that divers ſur-"prized at ſuch wicked diſcourſe, and being aſhamed "of their company, left it; and at the ſame time "the earth ſhook and trembled exceedingly, as tho' "aſtoniſhed at ſuch treaſon againſt its Sovereign and "Creator, whoſe footſtool it is: and when the earth "thus moved, the company which remained were ſo "aſtoniſhed, that ſome run one way, and ſome ano-"ther, but theſe two atheiſtical young men ſtaid "in the room, and *Jonathan* with them, he believing "that the providence of Almighty God could pre-"ſerve him there, if he pleaſed, and if not, that it "was in vain to fly; but the hand of God ſmote "theſe two young men, ſo that they fell down; and, "as *Jonathan* told me, he laid one on a bed, and "the other on a couch, and they never ſpoke more, "but died ſoon after. This was the amazing end of "theſe young men:" a dreadful example to all atheiſts, and diſſolute and wicked livers. *Oh! that young people might be warned, that the hand of God*

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might be upon them for good, and that they would tenderly be concerned for their salvaton!

On the 30th of the fourth month, 1723, my tenth child, named *Thomas*, died about midnight (having before buried nine.) It was some exercise to me thus to bury my children one after another; but this did a little mitigate my sorrow, that I knew that could I have all things relating to them according to my desire; could I see them grow up to be sober men and women, well married, have a competency in the world, &c. yet it was safer and better for them, and they more out of danger, being taken away in their infancy and innocency; and I fervently begg'd of the Almighty, that he would be pleas'd to take them away while innocent, rather than that they should live to be vicious or unrighteous men and women, and to bring scandal on the holy name of Christ, and upon our christian profession; which considerations did mightily tend to settle and quiet my mind in my sorrowful exercise. *The great Lord of all sanctify the sorrows and afflictions of his people and children, and grant them the fulfilling of that blessed portion of holy scripture, that all things shall work together for the good of them that love and fear God: even so be it, saith my soul!*

In the sixth month of this year I removed from the city into the country, to a small plantation I had at *Franckfort*, in order to be more retired, and for health's sake, &c. finding some declining in my bodily strength, which I take to be very much owing to the severe cold and hardships I have sustained in my long and hard travels, more especially in the wilderness of *America*; for without vanity I may say that I always loved temperance, and have been sometimes zealously concerned to preach against intemperance; and tho' I cannot now take so long journeys as I have formerly, my spirit earnestly travels for the welfare

of *Sion*, and the peace and proſperity of all thoſe who love, fear, and ſerve God, and believe in his Son.

On the ſixth day of the eighth month, it pleaſed God to give me another ſon, whom I named *George*, after my father, brother, nephew, and king; and tho' this name is now a great name among men, I conſider'd that no name can preſerve life, ſo I gave him up to the will of him who gave him to me, and deſire, if I have no name thro' children to poſterity, I may have a name in the Lamb's book of life, which I have ever eſteem'd far above a name amongſt men.

After my removal to this place I was not idle, but viſited neighbouring meetings, and in the eighth month I went to *Shrewsbury* general meeting, where there were many hundreds of people, and the truth declared had good impreſſion upon the minds of many; ſome after meeting, who were not of our ſociety, acknowledged to the truth, and that they were glad they were there. In this meeting I was concerned for the welfare of mankind, and the exaltation of the holy name of the Almighty, to declare the univerſal love of God to man, from ſeveral texts of holy ſcripture, as that paſſage concerning *Jacob* and *Eſau*, and *Peter* and *Cornelius*, and ſomething concerning the objection made againſt us, the people called *Quakers*, that we do not acknowledge the holy ſcriptures to be the word of God; for tho' we believe that the ſcriptures came by divine inſpiration, yet we are clearly convinc'd by their teſtimony, and by the ſpirit of truth in our hearts, that Chriſt is the eternal word of God, by whom all things were made and created, and do ſtill exiſt.

From *Shrewsbury*, with divers other friends, I rode to *Croſwicks*, where on the fifth day, we had a very comfortable meeting, in which the antient love and goodneſs of our heavenly Father was with us to the tendering our hearts into tears of joy, ſome of us being likewiſe affected in remembrance of the goodneſs of the Almighty to us in the meeting we had in

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this place under the trees about twenty-five years ſince. The great ſubject of faith and works was ſpoken to; as, that the *Romans* ſeemed to lay too much ſtreſs on works, and the *Lutherans*, *Calviniſts*, and others, too little: but our principle led us to join both together; the Almighty having joined them together, none ought to ſeparate them: this ſubject of faith and works having been much in debate amongſt profeſſed chriſtians, it is on my mind here to mention a few things deduced from the beſt authority.

The *Firſt* is, *Without faith, it is impoſſible to pleaſe God*, Heb. xi. 6.

Second, *Faith is the gift of God.*

Third, *Faith works by love.*

Fourth, *Faith is the evidence of things not ſeen, and the ſubſtance of things hoped for.*

Fifth, *Faith without works is dead.*

Sixth, *The juſt live by faith.*

Seventh, *You believe* (or have faith) *in God, believe alſo in me*, John xiv. 1.

And the author to the *Hebrews* ſpeaks excellently concerning the power of faith, and the mighty wonders wrought by it. *Note*, this living, ſaving, true and divine faith, muſt be in the heart, thro', and in Chriſt Jeſus the ſon of the living God, who is, and always will be, the author and finiſher of it in every true believer.

After I came from *Shrewsbury*, I viſited divers neigbouring meetings, and ſome in *Cheſter* county, where I had meetings for nine days ſucceſſively, ſome of which were very large (particularly at *Providence* and *Goſhen*) in which I was opened to exhort them to keep to that plain, honeſt way of life and converſation, which our fathers and elders vere found in, and to remind them of the ſufferings they endur'd for their teſtimony to the bleſſed truth, in the firſt breaking forth thereof in the laſt age; and I was concern'd to ſhew them, that

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the Almighty, who had bleſſed us with plenty of temporal bleſſings, would continue the ſame to us, if we were careful to live in his fear; but that otherwiſe, we might expect his judgments for diſobedience.

And after my return, I continued about home for ſome time, it being winter ſeaſon, and bad travelling, and I not ſo capable of travelling as formerly: but I had great peace and tranquility of mind, in that I had freely given up my youthful days to ſerve my Creator, and the ſame love and zeal was yet freſh and warm in my heart, for the glory of his great name; and I ſtill have a full reſolution through his ſtrength and grace to ſerve him, the great Lord of all, all my days, according to the light and ſtrength given to me.

Our yearly meeting at *Philadelphia* this year was large, in which our friend *Benjamin Kid*, from *England*, being with us, had good ſervice, I cannot forget a concern which was upon me at this meeting, that the univerſal love of God, through Chriſt, might prevail amongſt mankind, and to preſs friends to manifeſt to all people the influence thereof, by their exemplary lives and converſations.

In the ſecond month, 1724, I went into *New-Jerſey* as far as *Shrewsbury*, where, on a firſt day, we had a large meeting, to general ſatisfaction; and the next day we had another; wherein the love and good-will of God, thro' Chriſt, was opened freely to the people, and our duty to forgive one another was largely treated of; and it was plainly ſhewn, that without forgiving others, we could not be forgiven of God, as Chriſt ſaith, *If ye forgive men their treſpaſſes, your heavenly father will alſo forgive you: But if ye forgive not men their treſpaſſes, neither will your heavenly father forgive your trepaſſes*, Matt. vi. 14, 15, &c. and much more to the ſame effect on that ſubject; as alſo Chriſt's anſwer to *Peter*, who asked, *How oft a man ſhould forgive his brother if he treſpaſſed againſt*

againſt him? Peter *ſays, till ſeven times?* Our Lord Jeſus anſwers, *I ſay not unto thee, until ſeven times, but until ſeventy times ſeven*, Matt. xviii. 22. And again Chriſt ſays, *If thy brother treſpaſs againſt thee ſeven times in a day, and ſeven times in a day turn again unto thee, ſaying I repent, thou ſhalt forgive him*, Luke xvii. 4. Which hard-hearted people think a great hardſhip, but Chriſt's croſs muſt be taken up, and borne daily, if we will be his diſciples and followers in deed, and in truth, as well as in profeſſion.

After we had reconciled ſome differences at *Shrewſbury*, we went to a place called *Meneſquan*, and had a good, open meeting, and moſt of the people of that place were there. It was a good time, and I hope the opportunity will not ſoon be forgotten by divers that were there. From this place we travelled to *Groſwicks*, and had a good meeting. After meeting a friend told me that ſome would ſay, "I ſpoke by information, becauſe I had open'd ſome matters which "were exactly to the ſtate and condition of ſome "there:" but I knew nothing of their ſtate and condition, otherwiſe than as it was then immediately opened in my mind, neither had I been told any thing concerning them directly or indirectly: and from thence we travelled to *Burlington*, where the monthly-meeting of our friends had deſired that I would be aſſiſtant to help to end a difference which had happened through miſtake, and continued for about ſeven years (ſince the firſt occaſion was given) and thro' divine aſſiſtance, our hearts being filled with the love of Chriſt, we ſo prevailed on the differing perſons, that they gave each other ſatisfaction, with hopes that they ſhould live in love for the future: and friends of the place greatly rejoiced at the end of that difference. As I went along this town, ſome friends told me of a religious people ſome few miles diſtant, whom they deſired I would have a meeting with. I deſired them to ſee if it would be granted, and let me know;

know; which was done, and we had a meeting, and were kindly received, and the divine nature of the goſpel of Chriſt was freely opened to them, and in great love we parted from one another. I travelled in this journey about two hundred miles; and when I came home, my dear wife and family gladly received me with hearts full of love: and this teſtimony I think proper, for ſeveral ſolid reaſons, to leave behind me of my virtuous and loving wife, that ſince we were married; ſhe never hindred me in the ſervice my great maſter called me unto, in all the time of our living together: we always parted, for the ſake of the goſpel of Chriſt, in pure love, and in the ſame love we always met again.

Soon after this time I met with ſeveral great loſſes by ſea and land, and myſelf and my little daughter were dangerouſly ſick, ſo that our recovery ſeemed doubtful; yet thro' the mercy of God, we both recovered; for which I praiſe his name.

After ſome ſtay at home, I was again moved in the love of Chriſt, to viſit the general meetings of *Duck-creek* and *Salem*. At *Duck-creek* we had a large and ſatisfactory meeting. From *Duck-creek* I appointed a meeting at *George's-creek*, which was a good meeting. The next morning we went over to *Elſinburgh*, and ſo on to *Cohanſie*, where I met with two of my fellow-labourers in the work of Chriſt, *Thomas Lightfoot* and *Benjamin Kid*. We had a meeting together at *Cohanſie*, in which the people were exhorted to ſobriety and juſt dealing. The contrary of both is too obvious at ſuch times as fairs; there being divers of the fair people there as well as others, and the nature of Chriſt's work in the heart, was ſomewhat ſpoke to, but not ſo open a meeting as ſome others, the people thereaway being too ſlack and dull as to religion. Next day we had a meeting at *Allowayscreek*, where we all three had ſome pretty cloſe work; and from thence we went to the general meeting at *Salem*;

Salem, which was larger than common, on account of ſaid friend *Benjamin Kid*'s) being there; who, in the love of Chriſt, came from *England*, to viſit the churches in this part of the world. There were ſo many friends and others here at this time, that ſome houſes were ſo filled, that there was not room for all that came to lodge there. After this meeting I returned home and in a few days, went to *Cheſter-county*, and travelled above 100 miles, and when I came home I underſtood, that ſome for want of a true ſenſe of the work of Chriſt, had been cenſuring me for my much travelling and hard labour in the work of the miniſtry of the goſpel of Chriſt; tho' by the ſame rule of judging, the apoſtles of Chriſt, and our antient friends, who travelled much, cannot eſcape their cenſure: for in all my travels, I have had an eſpecial regard to the unity of the brethren, and never knowingly went abroad without it: *But let this caution be recorded for the inſtruction of all ſuch forward judges; let them be careful of judging Chriſt's ſervants, leſt their words become their burden:* Judge not, that ye be not judged (*ſaith our great Lord*) for with what judgment ye judge, ye ſhall be judged.

Soon after my return from *Cheſter-county*, I was at a marriage at *Abington*, which was one of the moſt ſolemn I have been at; and on the 15th of the third month, at the youth's meeting at *Germantown*, to my great ſatisfaction; and on the 23d of the ſame month, I went to the general-meeting of miniſters and elders at *Burlington*; at which meeting ſeveral things relating to the goſpel-miniſtry, were declared; as its being a free, a clear, and a powerful miniſtry, reaching to the conſcience, and convincing of the danger of continuing in ſin; and divine charity was much recommended, without which, *All miniſtry is but as ſounding braſs*, &c. From this meeting I went with *Walter Herbert*, into *Bucks-County*, and at *Neſhaminy* we had an open, tender meeting. From thence I went

to *Buckingham*, and was at a marriage of a ſon and daughter-in-law of *Thomas Canby's*. The meeting was large, and friends well ſatisfied; and it was obſervable, tho' I was very hoarſe, thro' a cold I had taken, and could hardly ſpeak in common converſation, yet it was much taken away in my miniſtry, ſo that I was carried thro' the ſervice to our admiration, for which I was truly thankful. After this meeting I returned home with true ſatisfaction, ſuch as is much more valuable than ſilver and gold; two mighty idols in the world.

After a little ſtay at home I went on a firſt day to *North-wales* or *Gwinnedd*, where was a pretty large meeting, many young people being there, to whom I was concerned to ſhew, that Chriſt is the way by which we muſt come into the true church, thro' regeneration, and that all who invent other ways are thieves and robbers. I rode twenty-five miles that day, and next day came to *Frankfort*, and was at the burial of an ancient friend, *Joan Orpwood*, at which our friend *John Salkeld* was, with whom I was the next day at *Philadelphia*, at our third-day meeting, which was a good meeting.

On the 4th day of the fourth month, intending ſoon to take a journey to *Long-iſland*, I thought it a proper time to alter my will, as I had kept one by me for divers years before, conſidering the uncertainty of life. On the 5th of the fourth month I went to *Merion* to viſit an antient friend, *John Roberts*, who was ſick near unto death, where I again met with *John Salkeld*. the friend expreſſed his ſatisfaction in this viſit, and we had a reward of peace in the exerciſe of that chriſtian duty of viſiting the ſick, which is recommended by the apoſtle to the primitive churches of Chriſt. After we had been ſome time with our ſaid ſick friend, we went to the meeting which had been appointed for us ſeveral days before, and was large and ſatisfactory; for which favourable

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viſitation we bleſſed the great name of the Almighty, and parted tenderly in chriſtian love and good-will. The friend we went to viſit died the next day. He was a helper of the poor, and a maker of peace in the neighbourhood: of ſuch Chriſt ſaid, *Bleſſed are the peace-makers, for they ſhall be called the children of God.*

On the 10th of the fourth month, 1724, I had a concern to write the following epiſtle to friends in the iſland of *Barbados*.

Frankfort, 10. *4th mon.* 1724.

Dear Friends,

'IN the tender love of God our heavenly Father, 'and of our Saviour Jeſus Chriſt, do I, your bro-'ther, at this time greet you, and wiſh you health 'and ſalvation. Underſtanding by a concerned friend, 'that of late ſeveral of our friends are taken away 'from you by death, a concern came on my mind 'to put you in remembrance of your latter end, 'and of the cauſe of Chriſt; and alſo, of the pro-'ſperity of his bleſſed light and truth in your (in that 'reſpect, poor, tho' in ſome others, rich and luxu-'rious) iſland: the poſterity of many that have 'been taken away there, as well as in divers other 'places, having gone aſtray; and that it may not be 'ſo with thoſe who are left behind, let a weighty con-'cern come upon you. O dear friends! let your 'practices and expreſſions, manifeſt to the riſing gene-'ration, that the welfare of their ſouls, more than 'of their bodies, is at heart with you; and do not 'indulge them in that which you in yourſelves were 'convinced to be of an evil tendency, when your 'hearts were firſt reached by the power of truth. 'How many youths have been loſt, thro' the looſe-'neſs of the example of their elders, and thro' an 'undue indulgence of them in vanity, folly, pride, 'and idleneſs! Woful experience doth but too much

'declare that they are many: O they are many in-
'deed, who have been loſt by ſo doing! wherefore,
'dear friends, clear yourſelves of your children; and
'if they will obſtinately go aſtray, faithfully bear your
'teſtimony againſt them, in life, doctrine, or ex-
'preſſions and converſation, which will witneſs for
'you when you are dead and gone, and your heads
'laid in the ſilent grave. Thus will your youth,
'through the bleſſing of God, and your endea-
'vours, come up in your places, or at leaſt you will
'be clear, and their blood will be upon their own
'heads. A pure, ſtrict watch is required of you in
'converſation, in all thoſe relations: *Firſt*, That
'God may be glorify'd. *Secondly*, That your chil-
'dren may be exampled. *Thirdly*, That your neigh-
'bours may be edify'd, or built up in pure religion:
'and *Fourthly*, That you may die in peace with him
'that created you, and died for you; remembring
'the bleſſed doctrine of Chriſt Jeſus, *Let your light*
'*ſo ſhine before men, that others, ſeeing your good*
'*works, may glorify your Father which is in heaven.*
'And again; *You are as a city ſet on a hill, which*
'*cannot be hid.* And as you thus train up your chil-
'dren in the way which they ſhould go when they
'are young, you may have reaſon to hope they will
'not depart from it when they are old; for many have
'been convinced of the truth, as it is in Jeſus Chriſt,
'thro' the good converſation of his followers. And
'how can we expect to die well, if we do not live
'well? Or can we expect the anſwer of, *Well done*,
'if we are not in the practice of doing well?'

'And I do deſire and earneſtly exhort friends to
'read the holy ſcriptures, and wait to feel the power
'from which they ſprung, thro' the holy writers; and
'alſo to teach them to their children. And, dear
'friends, let me prevail with you in the love of God
'and his dear Son, to keep cloſe to your meetings
'for the worſhip of Almighty God, and for the

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'well-ordering of your ſociety; and do it in the 'meek ſpirit, for that is of great price with the Lord; 'and when in your meetings, get into a religious ex-'erciſe, and lively concern for God's glory, and 'your ſouls peace and proſperity. I pray the holy 'Lord of Sabbaoth, to open your hearts to him in the 'reading of this little epiſtle, as mine is open to you, 'my beloved friends, that you and I may be edified '(tho' outwardly ſeparated) as we were when toge-'ther; and if we ſhould never meet more in this 'world, that we may meet in the kingdom of God, 'where we may never part more. *Amen. Halelujah*, 'ſaith my ſoul!

'I deſire this may be copied and read at the cloſe 'of one of each of your particular meetings, and, if 'it could be readily, in every family of friends; to 'all whom is my very dear love in Jeſus Chriſt, 'whoſe ſervant I am, and hope to be to the end, 'and I am an entire lover of ſouls, and a well-wiſh-'er of *Sion*'s proſperity.'

T. CHALKLEY.

On the 11th of fourth month I left home on a journey to *Long-Iſland*, in order to viſit friends meetings, and alſo to negociate ſome buſineſs I had there; the firſt meeting I had was at *Burlington*, where I had occaſion to adviſe them to keep in remembrance of that antient love which firſt united our ſociety together, and in which, in times of cruel perſecution, ſome freely offer'd to ſuffer the impriſonment of their bodies to obtain the liberty of their friends in confinement. From thence we travelled to *Amboy*, and ſo over to *Staten-Iſland*. The day being very hot, and the evening cold, I got a ſevere cold, which I did not get clear of for about two weeks, notwithſtanding which, I went to meetings, tho' ill in body. The firſt meeting I had on *Long-Iſland*, was at *Fluſhing*, on a firſt day: a comfortable meeting it was! in which

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was closely pressed, the taking up the cross of Christ, by all who desire to be his disciples, and that without it we could not be true christians. From *Flushing* we went to *Musketto-cove*, and had a meeting there on third day, which was large, and to general satisfaction, and some were there that were newly convinc'd. I seeing the openness of the meeting, advised friends to build a meeting house there, which they approved of. On fourth day we had a meeting at *Westbury*, and fifth day at *Cowneck*. From *Cowneck* I went to the south-side of the island, and had a meeting at captain *Hicks*'s. The neighbours, who were not of our society, came generally to this meeting, and they were pressingly exhorted to come to Christ, and the way opened unto them. It was a good time, and I thought a time of love to us all; tho' before the meeting I was exceedingly shut up in myself, so that the meeting was very beneficial to me among the rest, to see how the Lord could work by his power, and unlock the soul, as in a moment, as he did for my poor soul at times. O may I, with Christ's followers and ministers, ever depend upon him, is my petition! From *Rockway* (for so is the place called) we went to *Westbury*, and had a very large meeting on a first day; and, as I was informed, some were convinced there that day. From hence I went to a place called *Forster*'s meadows, where we had a large meeting in one *Duesbury*'s barn. After this I went over to the main land, and had a meeting at a place called *Westchester*. From thence we went to *Flushing*, and had a large meeting on a fifth day of the week, in which the right training up of children, and careful education of youth, was zealously recommended. From *Flushing* I went to *Huntingdon*, where some were lately convinced of the principle of truth as it is in Christ Jesus, some of whom were excommunicated by the presbyterians, with whom they had formerly join'd. We had a pretty large meeting in a friend's barn, where

where one prieſt *Prime* oppoſ'd me, as he alſo had my friend *Benjamin Kid* ſome time before, of which, by letter, I gave an account to my dear friends *Thomas Lightfoot* and *Benjamin Kid*, deſiring them (in their return from *New-England*) to have an evening meeting there. The grounds of this prieſt's cavilling, or diſpute, was that I had declared, That it is the light of Chriſt, or his ſpirit which convinceth the world of ſin, and not a natural light, or the light of a natural conſcience; from whence he took occaſion to charge me with denying a natural conſcience, the falſhood of which I charg'd upon him before the auditory, and deſired him, if he had any thing on his mind, to write it to me, to which I promis'd to return him an anſwer.

From *Huntingdon* I went to the general meeting of friends held at *Newtown*, which was ſo large that the meeting-houſe could not contain the people, and the weather being extreme hot, the people without doors were ſome of them uneaſy, and went to and fro; but thoſe that were in the houſe, and ſo near as they could hear, were very attentive, and as far as I could learn, generally ſatisfied. Our next meeting was at *New-York*, which was the quieteſt meeting I ever had there; and thoſe few friends at *New-York*, and ſome that were there from *Long-Iſland*, parted with us in the love of Chriſt, and in the fellowſhip of his bleſſed goſpel; and ſo I travelled homewards, having good ſatisfaction in viſiting my friends; and when I came home, I found my dear wife and children in health, for which I bleſs God.

After this journey I kept to meetings at and about home as uſual, and was at the firſt day meeting in *Philadelphia*, when *Samuel Preſton* was married to *Margaret Langdale* (the widow of my dear friend and fellow-traveller, *Joſiah Langdale*) the meeting was large, and the parable of the virgins, and the bridegroom's coming at midnight, was opened, with

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an exhortation to people to be ready against that hour, and that they ſhould take care to have the holy oil of divine grace in their hearts.

After this meeting I had ſome affairs which called me into *Cheſter-county*, and on the road my horſe gave a ſudden and violent ſtart out of the path, and threw me down, and before I could get up again, he ſtruck my face, and on my right eye with his foot, being newly ſhod, which ſtunn'd me for the preſent; but as ſoon as I opened that eye which was unhurt, I perceiv'd that I lay on my back, under my horſe's belly, with my head between his fore feet. He ſtood ſtill, and I got on my hands and knees, the blood ſtreaming out of my noſe, and right eye, and while I was bleeding, a man and woman came by, and ſtaid till I had done bleeding, and ſaw me mounted on my horſe again. I went forward, being about two miles from the houſe I intended to go to, and after riding about a mile, I met with a friend that knew me, and was ſurpriz'd to ſee me ſo bloody, and went with me to *Randal Malin*'s, (a faithful, honeſt friend, who was upwards of eighty years of age, and had ſuffered much for his profeſſion of the truth in his younger years) where ſeveral tender-hearted motherly women dreſſed my wounded eye. I was truly thankful to the Lord for his providence towards me in this deliverance, among many others which he in his goodneſs hath vouchſafed to me. I ſtaid at this friend's houſe, three nights and mended apace, and the friends accompany'd me to my houſe at *Frankfort*, where my loving wife, with ſome ſurprize, received me very affectionately; and thro' her care and continual application, I recover'd, that I could ſee pretty well with ſpectacles, which I was obliged to uſe for ſome months. *Such accidents plainly ſhew us the neceſſity of preparing for ſudden death, as we know not when, or how, we may go off the ſtage of this life.*

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On the 25th of the fifth month, I received a letter from a perſon in the county of *Burlington*, relating to *water-baptiſm*, to which I made anſwer as follows:

'THY lines I received laſt night, in the peruſing of which, there was a chriſtian love in my heart towards thee, tho' unknown by face, and I have much freedom of mind to anſwer thine, according to thy requeſt, and my ſmall abillity. *Firſt* then, we are near in ſentiments to each other in the grand chriſtian principle of ſaving religion, which is the work of the holy ſpirit of Chriſt upon the ſoul, for that is the *baptiſm* which is Chriſt's, and is truly ſaving, and abſolutely neceſſary to ſalvation; Chriſt's baptiſm being but one, which is with the Holy Ghoſt, and with ſpiritual fire or water; *John*'s being the element, or figure; and Chriſt's being the ſpirit, power, and divine ſubſtance, and is to be with the church of Chriſt, and with his true miniſters to the end of the world. *Secondly*, in anſwer to thy *Query*, *Was water-baptiſm* (that is, the element) *not commanded by Chriſt himſelf, in* Matth. xxviii. 19? I anſwer, I believe not. My reaſon is this, becauſe the Holy Ghoſt, or Spirit, is mentioned in the text, or that command, in expreſs words, and water is not; and therefore we omit going into outward water, and for other reaſons as followeth. *Thirdly*, that water-baptiſm, which was *John*'s, was practiſed by the apoſtles, is true; but it was not practiſed by Chriſt, who, no doubt, would have done it if it had been abſolutely neceſſary; for he diſdained not to waſh his diſciples feet, a much more deſpicable office than that of the baptiſmal ceremony: ſo becauſe Chriſt did not himſelf practiſe it, nor, as we conceive, commanded us to go into material water, we therefore forbear it. *Fourthly*, that the apoſtles did baptize with water, we deny not; and that they were cir-

'cumciſed, and did circumciſe, is alſo undeniable. 'Now, muſt we circumciſe becauſe the apoſtles did, 'and were themſelves circumciſed? Conſider that care-'fully, and I hope that will give thee ſome ſight or 'light into, or concerning the diſpenſation of water 'baptiſm, which was *John*'s baptiſm, and was glo-'rious in its day and diſpenſation, in pointing at Chriſt's 'baptiſm until it came, which was the ſubſtance, 'and was with ſpiritual fire, and ſpiritual water, and 'will continue forever. To Chriſt and his baptiſm, 'I heartily direct thee for further inſtruction, *in whom* 'is light, and that light is the life of men, or '*life, and that life the light of men.*

'And further, I would write a little of my own 'thoughts concerning water-baptiſm, and on ſome 'texts of ſcripture, being Chriſt's own words, 'viz, *He that believeth, and is baptized, ſhall be* 'ſaved; *and he that believeth not, ſhall be damned,* 'or condemned, *Mark* xvi. 16. Now this muſt 'needs be underſtood of the ſpirit's baptiſm, for it 'would be abſurd to ſay, or believe, that all who are bap-'tiſed with the element water, are ſaved, or all who 'are not baptiſed with water are damn'd; therefore it 'is the ſpirit's baptiſm, that all profeſſing chriſtianity 'ought to come unto to witneſs ſalvation. Again, 'Chriſt ſays, *Except a man be born of water and of* 'the ſpirit, *he cannot enter into the kingdom of God,* or 'of heaven, *Matt.* iii. 5. This divers will have to be 'a mixture of the element water, and of the ſpirit; 'but Chriſt ſays, *It is the ſpirit that quickneth, the* 'fleſh *profiteth nothing: the words that I ſpeak unto* 'you, *they are ſpirit, and they are life,* John vi. 63. '*And that which is born of the fleſh, is fleſh, and* 'that *which is born of the ſpirit, is ſpirit,* John iii. 6. 'According to which doctrine I have faith to believe, 'that outward, fleſhly, or elementary water-baptiſm, 'profits little or nothing to the ſoul. Again, why ſhould 'the water in that place be underſtood of the element,

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'any more than the fire in the other, *viz. To be baptized 'with the Holy Ghoſt, and with fire?* Since Chriſt ſaid, '*My words they are ſpirit and life.* Remember the 'well of water that ſprings up to eternal life in the 'believers; remember the water that Chriſt gave, 'whoſoever drank of it was never to thirſt more. 'This is all ſpiritual which the carnal mind cannot 'comprehend or enjoy, but is witneſſed by the ſpiri-'tual man. And further, if we conſider what con-'fuſion there is in the world about this water-bap-'tiſm, it may well put a tender-ſeeking ſoul upon 'further ſearch into the nature of holy, ſaving bap-'tiſm. The *Papiſts* have one way; the *Lutherans* 'and *Calviniſts* another; the *Baptiſts*, they have ano-'ther; and all differ ſo widely, that generally ſpeak-'ing, they will not worſhip together; neither are they 'ever like to be reconciled, except they come to 'the holy ſpirit and divine power of Jeſus, the good 'ſaviour and precious guide of ſouls. That ſaying 'of his hath often been a comfort to me in deep 'exerciſes and diſtreſſes of mind, when he ſaid to 'his diſciples, *It is expedient for you that I go away; 'for if I go not away, the comforter will not come; 'but if I go away I will pray to the Father, and he will 'ſend the comforter, the ſpirit of truth, in my name, 'and when he is come, he ſhall lead you, and guide 'you into all truth; he ſhall take of mine, and give 'it unto you, and ſhall bring all things to your re-'membrance, that I have ſpoken unto you.* And that 'he was to convince the world of ſin; and that he 'ſhall abide with you for ever. May the precious 'gift of the ſpirit be given to thee, and to all true 'ſeekers of God, his Chriſt and kingdom, is my 'real deſire and humble prayer to the moſt High. [*See the four evangeliſts for this promiſe, they not wording it alike.*]

'Having anſwered the moſt of thy letter, I would 'add a few lines more, *viz.* I have known ſome

'who could not be ſatisfied with words about this 'point of baptiſm with water, until Chriſt had by 'his ſpirit given them ſatisfaction in themſelves; and 'as thou comes more and more into cloſe communion 'with his grace and ſpirit in thy own ſoul, I hope 'thou alſo wilt have better ſatisfaction than that of 'words only. I have known ſome of the people 'called *Baptiſts*, who have been convinced of the 'truth, according to our way and principle, to whom 'all the writing, and diſputing, and reading, and 'preaching, about this point, could never give ample 'ſatisfaction, until the had it inwardly and immedi-'ately from Chriſt, manifeſted to them by his holy 'ſpirit in their hearts, as aforeſaid. Tho' I would 'not be underſtood to be againſt ſatisfying one another 'as much as lieth in our power, and as we find open-'neſs in the love of God and Chriſt. And further 'I never underſtood that any of our ſociety were ab-'ſolutely againſt ſuch practiſing of it, who could ſee 'no further, or did really think in their conſcience it 'was their duty ſo to do: but we believe, that we 'ſee beyond the figure or ſhadow, and are come to 'the ſubſtance, for the reaſons mentioned, and many 'more which might be given. Several treatiſes have 'been written upon this ſubject, one of which is very 'full (before we were a people) by *William Dell*, a 'wiſe and learned man, and one who had a large ſenſe 'of the power of God: and among us *Barclay*'s a-'pology, and a treatiſe by *John Gratton*, who was a '*Baptiſt* preacher, and one by *Joſeph Pike*: and alſo 'here is a little book of *Thomas Upſher*'s (a *Baptiſt* 'preacher before he came to join with us) which I 'ſend thee, with whom I was well acquainted, as alſo 'with thoſe men who ſubſcribed it. If thou applies 'thyſelf to *Richard Smith*, of *Burlington*, he is as like-'ly as any I know to help thee to thoſe books, all 'which are larger on the ſubject, and have given ſa-'tisfaction to thouſands about it; tho' ſome, as I have

'ſaid,

'ſaid, could never be ſatisfied with words. In read-
'in the latter part of thy letter, I was tenderly af-
'fected, and my prayers to the Almighty were that
'he would pleaſe to direct thee by his power and ſpi-
'rit, and the grace of his dear Son, who hath ſaid,
'*He that cometh unto me, I will in no wiſe caſt off.* Now,
'tender friend, Chriſt is the true light, that lighteth
'every man that cometh into the world, by which
'light thou muſt walk to the kingdom and city
'of God. He is the door of the true ſheepfold:
'He is the truth, in whom thou muſt believe: he
'is the divine life and light of the ſoul: he is the
'true chriſtians all in all: *And, as the kingdom is*
'*within* (as ſaid Chriſt) *ſo the king is alſo within,*
'and without alſo. He is God omnipotent, omni-
'ſcient, omnipreſent, the immortal Jehovah, and
'is God over all, bleſſed for ever. And as a ſervant
'of his, I recommend thee, with my own ſoul unto
'him for preſervation and divine direction; for it is
'the great work of Chriſt's true miniſters and ſer-
'vants, to direct the ſeeking, travelling ſouls to him;
'to whom, with the Father, and the eternal Spirit,
'be glory, now, and evermore. *Amen.*----From
'thy aſſured friend in Chriſt, *T. C.*

The perſon to whom I wrote this letter, ſome time after inform'd me it gave him great ſatisfaction.

After I had ſtaid at home ſome time, and pretty well recovered of the hurt I had by my fall, I viſited ſome meetings about home, as *Philadelphia*, *Abington*, and *Germantown*. In ſeveral of thoſe meetings I was concerned to exhort friends, as our meetings and worſhip was, in this province of *Pennſylvania*, a kind of national worſhip, to beware that they did not indulge themſelves in the ſins of the nations, but to be careful to keep to the holy, ſelf-denying life of Jeſus.

On the 5th of the ſixth month, between the hours of nine and ten in the night, there was an earthquake,

which

which divers people were very ſenſible of; and about this time divers people were taken off with a violent fever; and I was concern'd in ſeveral meetings to put the people in mind of their mortality, and ſhortneſs of time here; and alſo of the uncertainty of it, and the neceſſity of ſpeedy preparation for their final change and future well-being. In the aforeſaid month I was at the youths meeting in *Philadelphia*, where I was concerned to adviſe parents to do juſtly to their children, in the divers relations of a child's ſtate; to be juſt in correction, and to be ſure to give them learning and to train them up in reading of the holy ſcriptures, *they being able, thro' faith in Chriſt, to make us wiſe to ſalvation.* I alſo was earneſt in exhortation to the youth, to obey and honour their parents, and to have a care not to be diſobedient to their fathers and mothers. I had a concern alſo to remind that large congregation, that the Almighty had ſtretch'd out his arm of power, with his rod, and had given the people of this land three ſtrokes therewith, as a gentle admonition towards heart-preparation, to meet him, and prepare for their latter end, or final diſſolution: which, was *Firſt*, A ſickneſs, or peſtilential fever, which carried off many of the people. *Secondly*, An earthquake, of which divers in town and country were very ſenſible. *Thirdly*, A terrible whirlwind, ſuch as we never heard of in this land, that I remember. They were admoniſhed to take particular and ſpecial notice of theſe gentle ſtrokes of the Divine hand, for if he pleaſed he could as ſoon take away many by ſickneſs, as a few, and if he pleaſed he could have made us a deſolation, as well as the country about mount *Etna*, or *Port-royal* in *Jamaica*, not very far from us; and he could alſo blow us away in a whirlwind of his wrath, and could as eaſily have blown down all our city, as thoſe few houſes in the country.

Next

Next day after this meeting I went with *John Rodman* to the quarterly general-meeting of worſhip in the county of *Cheſter*, which was large and ſatisfactory.

The 25th of the ſixth month I was at the burial of the wife of *Richard Wain*, a virtuous and good woman. Some of her laſt words were, "Some "mens ſins go beforehand to judgment, and ſome "follow after them; and that her ſins were gone be- "fore, which was a great comfort to her, now ſhe "was going to leave the world." It was a large meeting, and a ſeaſonable opportunity that we had at the funeral! The people were called upon to work, while it was called to-day, *Becauſe*, as our Saviour ſaid, *the night cometh, wherein no man can work.*

In this and the foregoing year I met with various trials and exerciſes: As *Firſt*, Great inward poverty and want. *Secondly*, Great loſſes in outward affairs. And *Thirdly*, The evil ſpirits of divers ſtirred up againſt me, to report falſhoods concerning me, with many other ſore exerciſes both inward and outward. As to the *Firſt*, I had often been tried that way, and found by experience, that I muſt wait upon God my Saviour, for freſh and renew'd viſitations from above; in which exerciſe, I had always in the Lord's time comfort from him, as by the ſame exerciſe I had now the ſame comfort alſo; but I thought it very long, and the enemy did greatly endeavour to break in upon my patience now more than uſual: but my heart ſtill depended in faith and hope upon the Lord my Redeemer and Saviour, and in his time he was pleaſed to help me, bleſſed be his holy arm and power forever! many bleſſed ſaints and ſervants of Jeſus were bro't to my mind, who were in the like condition, ſo that I had a ſecret joy in their company (who met with the like in their travels to the holy city.) *Secondly*, As to my outward loſſes, I thought with myſelf, peradventure it might be beſt for me: and I remembered that many, through the increaſe of outward riches, were exceed-

exceedingly hurt as to their inward ſtate; and tho' I (or any good man) might be concerned for our children, to get and leave ſomething for them, yet I plainly ſaw, that generally ſpeaking, much riches doth much hurt to youth. This was a melancholly obſervation that I had made in my life and travels, and I ſee at this day that it is an univerſal diſtemper (a very few excepted) wherefore I cry'd mightily to God that he would give to me and mine, the gift of his grace and holy ſpirit, whatever our circumſtances might be in the world. In this alſo I ſaw that patience was an excellent virtue, and that the meek had the beſt inheritance of the earth, if they had ever ſo little of it; and that true happineſs did not conſiſt in earthly things, which my experience had largely taught me. And *Thirdly*, as to the baſe and evil treatment I met with (which was more than I had ever met with in all my life before) great endeavours were uſed to leſſen my reputation, as a man and a chriſtian; all which proved falſe and fruitleſs, and in due time my innocence was made manifeſt; and I conſidered that they could not uſe me worſe than they had done my Lord and maſter, and that the devil was angry with any who endeavoured to dethrone him, and pull down his kingdom, at the foundation of which, thro' the help of my maſter, I had many a ſtroke or blow, with ſuch weapons as he was pleaſed to furniſh me withal.

The laſt of the ſixth month, and the 1ſt of the ſeventh month, was the quarterly and youths meeting at *Burlington*, at both which I was. At the quarterly meeting I was concerned to open to that meeting, how all along the church of God was governed by his ſpirit, in the time of the law, and *Moſes* was an inſtrument therein; and that when it was too hard, and too much work for *Moſes*, he was adviſed to get the help and aſſiſtance of the elders; and that the ſame power and ſpirit of God that was with and upon *Moſes*, was upon the elders who aſſiſted him in the affairs of the

church

church, and congregation of the Lord's people; ſo that it was governed by God's ſpirit, and is to be governed by the ſame ſtill, and not by the will of man, nor according to the will of man in his corrupt nature. And when *Iſrael* went from God's power and ſpirit, tho Lord left them, but at laſt ſent to them his only begotten Son, our dear Lord and Saviour Jeſus Chriſt, and he was, and ever is to be governor of his church, *thro' his holy ſpirit*, which, he told his diſciples, *he would pray the Father, and he ſhould ſend unto them the Comforter, the Holy Ghoſt, or Spirit, the Spirit of Truth, and he ſhall abide with them forever, and ſhould lead and guide them into all truth*; which ſweet and precious promiſes that he made to them, the true believers do witneſs to be fulfilled at this day. Glory to his name for ever, *he is the Wonderful Counſellor, mighty Saviour, and Prince of Peace! of whoſe peace and government there ſhall never be an end, and upon whoſe ſhoulder the government is to be for ever*, for whoſe power and holy ſpirit friends were exhorted to pray and wait, and to be ſenſible of it in the diſcipline and government of the church now in this goſpel day, in which is a brighter manifeſtation of God's love, thro' his ſon, than in the time of the law. The youth's meeting was alſo large, and divers teſtimonies were borne, by way of exhortation and counſel to the youth. They were with much tenderneſs adviſed to take counſel of their elders, and were ſhewn how it fared with ſome young men, who ſlighted the advice and counſel of the elders; and that one, when on a dying-bed, cried out in the bitterneſs and agonies of his ſpirit, "Oh! that "I had taken the counſel and advice of my friends, "for then I had not been here, nor in this condition." Youth were adviſed to beware of keeping bad company, and ſpending their precious time in taverns, which hath undone many fair and promiſing youths; and it was ſhewn, how a *young man might cleanſe his*

ways, by taking heed thereto, according to the word of God, which liveth and abideth for ever, and which the holy ſcriptures proceeded from: and they were earneſtly exhorted to read and practiſe what was written therein: and a very tender time we had in prayer to God, thro' his dear Son, to preſerve us all in his fear, both youth and aged; and ſo our meeting broke up, and we parted in the ſweet love of God, and his Chriſt our holy Saviour.

My troubles in the world, and in the things of it, being many, and my outward loſſes being great; as alſo was my inward poverty of mind and ſpirit, I took my pen, and wrote one day as followeth: *Oh! if it be right in the ſight of God, how do I long to be uncloathed of this frail and mortal body, that my ſoul and ſpirit might mount up in the etherial plains, and repoſe itſelf in the vaſt expanded arms of its Maker, and moſt ſweet Saviour for ever!*

Being at and near home ſome time after I came from *Burlington*, I viſited the meetings of *Germantown* and *Philadelphia*, which were large, and ſome good ſenſe of truth was on the hearts of divers. I was concerned at that meeting at *Philadelphia* to let the people know, that as God had bleſſed the people of that city, and the province, with ſpiritual and temporal bleſſings, and made the land naturally fruitful, to the inriching many of the inhabitants, he now expected fruits from them of piety and virtue; and that if there was not a ſtricter walking with God in Chriſt Jeſus, they might expect his divine hand which had viſited them with favours from heaven above, and from the earth beneath, would viſit them with a rod in it, and that he had already given them ſome gentle ſtrokes therewith.

Our yearly-meeting was this year at *Burlington*, for the provinces of *New-Jerſey* and *Pennſylvania*, for the ſervice of which our quarterly-meeting appointed me, with divers others, to attend. It was a large and comfortable

fortable meeting, and many went home thankful to the holy name of God and Chriſt, that they were there.

I ſhall end the ſecond part of the journal of my life and travels, when I have tranſcribed part of a letter which my dear father wrote me, when eighty odd years of age, he having been a miniſter of Chriſt above forty years, which followeth:

Loving ſon, Thomas Chalkley,

'THINE dated the 11th of tenth month, 1723, I received, and was very glad to hear 'of your welfare, and that the Lord hath given you 'children: and I pray the Almighty God that he 'may preſerve them with you, that they may be a 'comfort to you in your latter days; and that if the 'Lord may be pleaſed to continue them with you, that 'they may, as they grow in days, grow in grace, 'and in the knowledge of our Lord and Saviour Je-'ſus Chriſt; and that the Lord may be pleaſed to pre-'ſerve us all to the end of thoſe few days we may 'have in this world, that then we may lay down our 'heads in peace and in full aſſurance of everlaſting 'bleſſedneſs for ever and evermore.

'I bleſs the Lord that he has preſerved me ſenſible 'of his bleſſed and holy ſpirit, whereby my under-'ſtanding is indifferent clear and well, conſidering 'my age, and the Lord in his great loving-kindneſs 'I do feel to help me to my great ſatisfaction, in my 'little ſervice for him.

'Having this opportunity by a friend of your 'town, was willing to let you hear of our welfare 'and health. I am in as good health at preſent as I 'have been for many years, and can make a ſhift to 'go over *London-Bridge*, and to the meeting at *Al-'derſgate*, and to the *Peel-meeting*, from my houſe 'in *Shad-thames*.-----And the Lord hath been pleaſed 'to be with me now in my poor, aged condition.

'So, dear ſon, my dear love is to thee and thine, 'and to friends that may enquire after us. Divers 'friends give their love to thee, whoſe names I can't 'remember.

'With repeated love to you all, I reſt thy aged, 'and (thereby thro' pain) afflicted father,

GEORGE CHALKLEY.

Southwark, London, 5. 6th mon. 1724.

P. S. 'Thy brother *George*, his love is to you 'all; and I deſire thee to let us hear of you as 'opportunity may ſerve.'

To ſee my dear father's hand-writing, now he was above four-ſcore years of age, was very affecting to me; and the more, becauſe I expected it might be his laſt; (*which it was.*)------The anſwer I ſent to my dear father's letter is as followeth:

Frankfort, 22. of 8th mon. 1724.

My dear father,

'THINE, *per James Wilkins*, I received with 'joy, and was greatly comforted to hear that 'thou waſt yet alive; and eſpecially that thou art favoured, 'now in thy old age, 'with a ſenſe of the 'gift of God, thro' the holy ſpirit of his dear Son, 'our bleſſed Lord and Saviour Jeſus Chriſt.

'The reading of thine did mightily refreſh and 'tender my heart and ſpirit, not expecting many 'more ſuch epiſtles from thee, by reaſon of thy 'great age. 'But my very dear and truly honoured 'father, if we ſhould never hear from, nor ſee one 'another more in mutability, yet are we, while here 'on earth, as living epiſtles, in one anothers hearts, 'wrote by the finger, or hand of God. I have

hope

'hope alſo, that we ſhall meet where we ſhall never 'part more, in the glorious kingdom of God and 'his Chriſt.

'We are all in good health, I humbly thank the 'Lord, and if it be his will, ſhould rejoice to hear 'that theſe find thee (my tender and loving father, 'with my dear brother and ſiſter, and all my loving 'couſins and our friends in general) in like health. '-----I deſire to know exactly, thy age in thy next, 'if thou art able to write to me, and if thou liveſt 'where thou didſt formerly, or with brother or couſin, 'which will be very acceptable to me.

'Thus with unſpeakable love from ſelf and wife, 'to thee my dear and aged father; and all relations 'and friends, I remain thy loving and dutiful ſon,

THOMAS CHALKLEY.

The end of the SECOND PART.

A

JOURNAL

OF THE

LIFE, LABOURS, TRAVELS, &c.

OF

THOMAS CHALKLEY.

PART III.

IN this year, 1724, I met with various trials, afflictions, and tribulations; and had not the ſecret hand of the Lord, which I felt underneath, bore up my ſpirit from ſinking (I think) I could never have waded thro' them.

I was now removed (as already related) into the country, for retirement, which I greatly loved and delighted in; but as ſoon as I was a little ſettled there, the enemy of all good endeavoured to diſquiet my repoſe, by ſtirring up ſome bad people againſt me, who lived near, and in time paſt had fawned upon me: and, to add to my afflictions, I loſt a veſſel, in which I ſuppoſe I had upwards of five hundred pounds; and another veſſel came in almoſt a wreck, in which I ſuffered in my intereſt ſeveral hundreds more,

more, and a third I heard of, in which I had the like loſs; and about the ſame time I had alſo a good new barn burnt to the ground in a few minutes, ſo that I was exceedingly ſtripp'd that way: and to add yet more to my exerciſe, I was ſorely afflicted with ſickneſs, having a ſwelling in my jaws, mouth, and throat, to that degree that I could neither ſpeak nor ſwallow for ſome time, nor eat nor ſleep for about ſeven days (as I remember) without great difficulty. What the diſtemper was, we could not be certain. Some ſuppoſed it to be a quinſey, others an impoſthume; alſo my little and only daughter at the ſame time was likely to die: and as for my own part, I was very willing to go, if it ſo pleaſed God; for I ſaw thro' the deceit of the world, and that the friendſhip of it was not permanent; and in my ſore afflictions in body, mind, and intereſt, it fared with me as with *Job*, for divers of my pretended friends added to my afflictions by undue reflections; whom I pray the Lord to forgive for his Son's ſake? At theſe times the remembrance of that ſaying of Chriſt, *That the very hairs of your head are numbred*, Matth. x. 30. at times ſupported me in hopes, that all would work together for good.

When I got a little well, ſo that I could go to meetings, I went to *Germantown*, *Abington*, *Philadelphia*, and *Darby*. My firſt going abroad was to *Philadelphia*, where on a firſt-day, we had a large meeting, and divers things were opened in my mind. I told them they had *Moſes* and the *Prophets*, and Jeſus Chriſt, who was ariſen from the dead; for neither death, hell, nor the grave, could detain the Lord of life and glory. And I was opened to declare to them, that they had a great advantage of the coming of Chriſt, not only in his appearance at *Jeruſalem*, but as he came to, and ſpoke to the heart, by his inward and ſpiritual appearance; and that this goſpel-diſpenſation was by his coming, made more conſpicuous, bright, and glorious, than

than that which went before. Friends were very glad to see me abroad again (they having expected daily to hear I was dead) and there was tenderness over the meeting and God, over all, thro' his dear Son our Lord Jesus Christ, was praised and glorified, who is worthy for ever.

In this year two sober young women, *Elizabeth Lewis* and *Jane Fenn*, were concerned to visit friends in the the island of *Barbados*, and they meeting with some discouragement, in christian love I wrote them the following letter, to encourage them in the work of Christ.

Frankfort, 1. 12*th mon.* 1724-5.

My dear friends Elizabeth Levis *and* Jane Fenn,

UNDERSTANDING by our friend *Grace Lloyd*, that you have proposed your intention of visiting those few friends in the island of *Barbados*, and that you meet with some discouragement inwardly and outwardly, therefore it is in my mind to comfort and strengthen you in so great and good an undertaking and honourable work, as is that of the cause of Christ, who for our sakes crossed himself abundantly beyond expression, more than is possible for us to do for his sake, or the sake of his people, whom we may so entirely love, as to lay down our lives, for his and their sakes. But what is our lives, to the life of the only-begotten Son of God? and truly, we must give them up often, we have the cause of souls at heart; and then he often gives them to us again, glory to his holy name for ever! As Christ said, *He that will save his life, shall lose it, and he that will lay down his life for my sake and the gospel, shall find it*; which reacheth your case in this undertaking. And indeed, some of our lives, in our own sense, is hardly worth mentioning, considering the cause of Christ.

And

And, dear children of our heavenly Father, I may, thro' ſome good experience, truly inform you, that there is much openneſs in many people on that iſland, and good encouragement I have had, from above, in my viſiting the people there; tho', true it is, the inhabitants, too generally, are luxurious, and much given to vanity: yet I have this ſeal in my heart, that the Lord hath a ſeed in that place who deſires to ſerve him, and that ſeed will ſurely join with you in your exerciſe, and you will be comforted one in another, and in the Lord. And that there are differences among them, is alſo true; but they have the more need of being viſited by ſuch, who are, thro' their wiſe conduct and healing diſpoſition, likely to heal thoſe breaches which are, or may be among them. Some, indeed, have gone among them, and have done hurt, by a raſh and turbulent way of management, and by ſo doing, have rather made the breaches wider, than by a meek and loving, as well as lowly diſpoſition, leſſened their differences, and healed them.

And, tender friends, tho' it may ſeem hard for you in ſeveral conſiderations, to give up to go to ſea, and alſo to divers who love you, and are nearly related to you, know ye, and ſuch ſo concerned, *That the Lord is ſtronger than the noiſe of many waters, and than the mighty waves of the ſea.* And I really believe that you, as well as my ſoul (with the ſervants of Chriſt) have, and will experience it to be ſo, as *David* did, whoſe words they are.

I remember the words of our great Lord and maſter Jeſus, when he ſent forth his ſervants to preach his word and goſpel; *I ſend you forth as lambs among wolves.* No queſtion but you, like innocent lambs, before your return (if it pleaſe God to give you to us again) may meet with the wolves ſpirit, or the ſpirit of the beaſt, in ſome or others among whom you may travel; then will the

counſel of Chriſt, added to his commiſſion, be good for you to keep cloſe to; *Be ye wiſe as ſerpents, but innocent or harmleſs as doves.*

And dear maidens, I look upon it, as your croſs is great, you being two innocent, chaſt, young women, to give up your names to croſs the ſea, which I know is a great croſs to a chaſt woman, or man either, the ſeamen, too generally, being rude, diſſolute people; ſo your crown will be great alſo. I have known that by keeping near to Chriſt, and his truth and power, there hath been a wonderful reformation divers times in ſeveral of thoſe rude ſeamen; and ſome have been ſo far convinced, as to be exceedingly kind, and to ſpeak well of friends and their converſation, when it has been coupled with the fear and wiſdom of God. When I have gone to ſea I always found a religious and chriſtian concern upon me, for the poor ſailors, the good effects of which, have been much more than I may ſpeak of; but give this little hint for your encouragement and information.

Well, dear ſouls, if you go, I believe the Lord will go along with you; and ſure I am, that my ſpirit will go along with you, which will not hurt you, if it do you no good. And altho' my exerciſes and tribulations of late have been very great, both ſpiritual and natural, yet my very heart within me affects the cauſe of Chriſt, according to the beſt of my underſtanding; and I heartily wiſh well to all my fellow-labourers, who are faithful, painful ſervants of Chriſt, and diſintereſted, except as to the intereſt which they deſire in Chriſt and his kingdom, for the ſake of which, they love not their lives unto death.

I muſt now take leave, after putting you in mind of remembring me; your poor friend and brother when before the throne you are ſupplicating the Father of mercies in ſecret, even as my heart is ten-

der/

derly bowed and broken into tears on your behalf at this time. The Lord be with you, and ſanctify the preſent exerciſe and concern that is upon you, and you to himſelf, with all the faithful lovers and followers of the lamb, *thro' his word, whoſe word is Truth.* I am your friend and brother, in the fellowſhip of the goſpel of Chriſt Jeſus, our great Lord and good Maſter; and bleſſed are all thoſe, who by their fearing to offend him manifeſt him to be their Maſter, and by their honouring him manifeſt him to be their Lord.

T. C.

In the twelfth month I went to the quarterly meeting of friends, held at *Providence*, for *Cheſter* county, for diſcipline and worſhip; which meeting was large, and a concern came upon friends at that meeting to ſuppreſs exceſs in eating and drinking, and great entertainments at marriages and funerals and ſpending time idly in tippling houſes; as alſo in ſeveral other things for the well-ordering our ſociety, in which appeared great love and unanimity. The people were reminded of God's love to them in this land, and many favours were recounted to them, which he had favoured the inhabitants of the land with, which were very ſingular, and that he expected they ſhould bring forth fruits that might be anſwerable to the labours of love, which the Lord had beſtowed upon them.

About this time I had it in my mind to write to one who was conſcientiouſly concerned to preach the goſpel of Chriſt, but was under great exerciſe on that occaſion.

Frankfort, 24. 12*th mon.* 1724-5.

My friend,

SINCE I laſt ſaw thee and converſed with thee, thou haſt often been in my mind, and thy exerciſe has come before me; and not having an op-

portunity to converſe with thee perſonally, I take this way of communicating my mind, hoping in Chriſt thou wilt reap ſome ſatisfaction and advantage thereby. I think I know thou art concerned for Chriſt's cauſe as alſo was that eminent miniſter *Apollos, Yet was inſtructed more perfectly by good Aquila and Priſcilla.* The ſubject on which I have it on my mind to write to thee, is the miniſtry of the goſpel of Chriſt Jeſus, which I believe to be very different from that which it is generally taken for, in moſt parts of the world, by many profeſſing chriſtianity. *Firſt,* The greateſt part of chriſtendom, ſo called, calls and elects their miniſters themſelves, and will not call them unleſs they have ſchool-learning, altho' Chriſt called and choſe unlearned men, as to that ſort of learning, and the apoſtles were called, *Not according to the will of man, but by the revelation of Chriſt Jeſus.* And Chriſt thanked his Father that *He had revealed the myſteries of his kingdom to babes and ſucklings.* And the wiſe *Jews* (the *Scribes* and *Phariſees*) admired at the apoſtles, who ſo wonderfully preached Chriſt, and were ſo wonderfully carried forth in their miniſtry, and yet few of them were men of learning; ſo that the call, election, and wages of Chriſt's miniſters, is ſpiritual, and not carnal; and therefore their miniſtry is with divine life and power, by which they are qualified for this ſervice without either ſtudy or premeditation; tho' it is not denied, that Chriſt may ſhew a miniſter before-hand what he ſhall, or is to ſpeak, at ſuch a time or place, as he may ſee meet; but that ſtudying or writing ſermons, and afterwards preaching, or rather reading them to the people, was, or is, the practice of the true miniſters of Jeſus, our great Lord and Maſter, is deny'd; of which, I do believe, thou haſt a real ſenſe.

I ſhall impart to thee ſomething of my own experience for thy education in this great work, *viz.*

As

As in the work of converſion, or regeneration, there is a growth and increaſe from the ſtate of a child to that of a man in Chriſt, ſo in the work of the miniſtry, or preaching the goſpel, there is alſo a growth from a babe to an able miniſter, in all which the power and grace of the holy ſpirit muſt be our guide, our help, and ſupport, keeping cloſe to which, we ſhall increaſe in divine wiſdom and ſound judgment, and our hearts and underſtandings will be more and more opened and enlarged The apoſtle *Paul* ſaid, *When I was a child, I ſpake as a child, underſtood as a child, and thought as a child*; and yet he was an excellent child of God, and miniſter of Chriſt, and as he grew in his gift, and Chriſt's grace, he became a wonderful ſerviceable inſtrument in the hand of God. Now a child's ſtate in the miniſtry is too much overlooked by many, ſome thinking to be men, as ſoon as they are brought forth into the miniſtry; and, according to my obervation, divers have been at a loſs, and ſome quite loſt, for want of a patient continuing in well-doing, and not waiting to feel a growth and increaſe from above, have gone on in their own ſtrength and will, perhaps againſt the advice and inſtruction of a ſound and honeſt *Aquila* and *Priſcilla*, and have been hurt: and ſome, who had received a gift, have had that ſame gift taken from them even by the Lord who gave it them,

As I take it, a true miniſter of Chriſt, is to take no thought what to ſay, but it will be given him in the ſame hour that which he ſhould ſpeak to the people (that is, in a general way) and if it is not given from above, I believe he or ſhe ought to be ſilent; for they receive freely, if they do receive any thing from Chriſt, and ſo they ought freely to adminiſter; and were little is given, little is required, all which is plain from Chriſt's own words in the new teſtament: and Chriſt's croſs is to be taken

up

up by his miniſters in their preaching, as well as in heir converſation.

It is a practice which the holy ſcriptures have not acquainted us with, that the miniſters of Chriſt ſhould take a verſe, or a line, out of the holy ſcriptures, and write, or ſtudy, before-hand, a diſcourſe on it, and preach it, or rather read it, to the people. The holy men of old (as we read both in the old and new teſtament) ſpoke as they were moved by the Holy Ghoſt, and by it they were gifted for the convincing, converting, and reforming the world, and for comforting and edifying of the ſaints, quite contrary to the latter practice of modern reading divines, who diſpute, write, and preach, againſt the immediate and divine revelation of the ſpirit of Chriſt, and therefore cannot be of his miniſters, but muſt be the miniſters of *Antichriſt*, and miniſters of the letter, and not of the ſpirit of Chriſt, or of his goſpel. And where the apoſtle ſays, *When I was a child, I ſpake as a child*, I take him to point at the being brought forth newly into the work of the miniſtry, as well as the work of converſion, and that he uſeth them expreſſions by way of compariſon, and therefore I compare it thus: a child when it firſt begins or ventures to ſpeak, he ſpeaks but a few words, and thoſe ſtammering ſometimes, and its judgment is weak, and muſt be put upon ſpeaking by his father over and over, if he be a backward child, otherwiſe if he be forward, and ſpeaks too much, he is curbed by a wiſe father; and thus according to my obſervation, it hath pleaſed our heavenly Father to inſtruct his children in the miniſtry, and as a child in Chriſt, I would ſpeak a little of my experience unto a child, or children of God. When I firſt felt a neceſſity on me to preach the goſpel, I had but a few ſentences to deliver, in great fear and tenderneſs, with ſome trembling,

trembling, with which my brethren were generally ſatisfied and edified: and after ſome time I felt a concern to preach the goſpel in other countries, and to other nations (than that in which I was born) which to me was a very great croſs; but feeling the woe of the Lord to follow me in not giving up to it, I in ſome time took that croſs up, for Chriſt's ſake and the goſpel's: and in taking it up, I experienced the truth of the apoſtle's doctrine, *That the goſpel of Chriſt is the power of God unto ſalvation, to every one that believeth*, Rom. i. 16. Thus thro' a continual labour and ſpiritual travel, I witneſſed a growth in experience, and an enlargement in expreſſions and heavenly doctrine; and my heart was mightily enlarged to run the ways of God's commandments, and divers were convinced, and ſome, I hope, thoroughly converted, and many comforted, and God thro' the miniſtry of his dear Son, glorified, who is thereof only worthy for ever.

In all which I have nothing to boaſt of nor glory in ſaving in the croſs of Chriſt; for what is *Paul* or *Apollos*, or *Cephas*, but inſtruments? (I would not be underſtood to compare with thoſe apoſtles, but to endeavour to follow them as they followed Chriſt) Chriſt is all in all: he is the great teacher of teachers, and the higheſt ſchoolmaſter of all: and he ſays, *He that will be my diſciple, muſt firſt deny himſelf, and take up his croſs, and follow me.*

We do not find any where in the new teſtament, that Chriſt's miniſters or meſſengers were only to ſpeak or preach to one meeting of people, or that they were call'd or hired by man; for then it would have been neceſſary man ſhould pay them; but Chriſt ſays, *Freely you have received, freely give; and go forth*, &c. Matth. xxviii. 19. 20.

And, my friend, I find to this day, that it is ſafe for me when I am miniſtring to the people, when the ſpring of divine life and power, (from which

found

found truths and edifying matter ſprings and flows into the heart or underſtanding) abates or ſtops, to ſtop with it, and ſit down, and not to ariſe, or ſpeak publicly to the people, without ſome ſpiritual impulſe or moving, and openings.

I would have this taken no otherwiſe, but as one friend and brother opening their ſtates and condition to another for edification, and the ſtrength'ning each other in Chriſt. And as I fear leſt I ſhould exceed the bounds of a letter, therefore ſhall conclude thy real friend in Jeſus Chriſt,

T. C.

The 25th of twelfth month I was at the burial of the wife of *Randal Spikeman*. It being our fifth-day meeting, divers ſober people were there not of our perſuaſion, and I was drawn forth to ſpeak to the people of the death of Chriſt and his merits, and to ſhew them that there is no merit in the works of man as he is man, or in a formal righteouſneſs or holineſs.

In our yearly meeting at *Burlington* it was agreed that the families of friends ſhould be viſited, and ſoon after our monthly meeting appointed me, with other friends, to viſit the families of friends of our meeting; in which viſitation, many were comforted and edify'd, both youth and aged; and we could truly ſay, that the power and grace of God, and the ſweet love of Chriſt accompanied us from houſe to houſe, to our mutual comfort; and we were ſo extraordinarily opened and guided to ſpeak to the ſtates of the people in their families (that were unknown and ſtrangers to us) that ſometimes ſome of them were ready to think that we ſpoke by information, when in truth we were clear of any ſuch thing, and only ſpoke from what was immediately given to us, without any information from man or woman; which to us was ſometimes very wonderful, and caus'd us to praiſe the great name of the Lord.

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In the first month, the general meeting at *Philadelphia* was a solid good meeting, and ended in a sense of grace and truth, which comes by Jesus Christ. Next day, being our week day meeting, our dear friends, *Elizabeth Levis* and *Jane Penn*, took leave of us, they intending for the island of *Barbados*; and it was such a parting meeting that will not soon be forgotten by some of us then present.

After this meeting I went to *Burlington*, to visit one that was sick, and under some trouble of mind for going astray, and greatly desired to come into the right way, with whom I had a good, seasonable meeting, to her comfort, and my own satisfaction. Upon this visit I would remark, that it is a great pity, that youth, when in health and strength, should put off the work of their salvation, and forget the most High, till either sickness or death overtake them. And then, Oh! the bitter piercing cries and groans, and terrible agonies the soul is in, which, by timely repentance, and amendment of life, might be avoided.

I was afterwards at meetings at *Philadelphia*, *Merion*, *Germantown*, &c. and had some service and satisfaction therein.-----And on the 2d of second month, the friend whom I visited as above, was buried, and the relations of the deceased sent for me to the burial. The person being well beloved, there was a large appearance of people of divers persuasions, and we had an opportunity at this funeral to exhort the people to live so as that they might die well; and that the way to die in the favour of God, was to live in his fear; and charity to those who dissent from one another, was pressingly recommended from the apostle's words, that *If we had faith to remove mountains, and to give all our goods to the poor, and our bodies to be burned, yet if we wanted charity, we were but like sounding brass, and a tinkling cymbal*, 1 Cor. xiii. 1, 2, 3. And also our belief of the doctrine of the resurrection of

the dead was asserted, in contradiction to that gross calumny cast on our society of denying it.

The latter end of the second month, I was at a marriage at *Horsham* (at which was present *William Keith*, our governor) and I was concerned to speak of the end of that great ordinance, and of the happiness of those married persons who fulfil the covenants they make in marriage, and what strength and comfort the man is to the woman, and the woman to the man, when they keep their covenants, and that they are the contrary when they break them: and I also opened the methods prescribed by our discipline, to be observ'd in marriages, and our care to prevent any clandestine marriages amongst us. After meeting I return'd home without going to the marriage-dinner, as I generally avoided such entertainments as much as I could, having no life in, or liking to them, being sensible that great companies and preparations at weddings, were growing inconveniences among us, the which I was conscientiously concerned to discourage. And a few days after my return home, at our meeting at *Frankfort*, I was concerned particularly to exhort friends to keep to plainness in language, dress, &c. according to the examples given us in the holy scriptures, particularly that of *Daniel* and his companions; and to caution against vain and indecent fashions, which, with concern, I have observ'd to prevail too much among some who make profession with us.

In this second month I went to the yearly-meeting of friends at *Salem*, and by the way had two meetings at *Woodbury-creek*. At *Salem* we had a large meeting, and our gracious Lord was with us, to the bowing many hearts before him, and many testimonies were given of the goodness, love, mercy, and grace of God, and his dear Son, our Lord Jesus Christ. From *Salem* we travelled to *Alloways-creek* and *Cohansie*, and from thence to *Elsingburgh*, and ferried over the river *Delaware*, with our horses, to *George's-*

creek,

creek, and had meetings at all thoſe places. At *George's-creek*, one, not a friend, came to me after meeting, and ſaid, "He thanked me for my advice and coun-"ſel;" and ſeem'd heartily affected with the doctrine of Chriſt. From *George's-creek* we travelled to *Nottingham*, and had a large meeting on a firſt day, and another (very large) on the ſecond day, where were many people of divers perſuaſions. The houſe could not contain us, ſo that we met in an orchard. A ſolid meeting it was! wherein the mighty power of the Creator was declar'd of, as alſo the divinity of Chriſt, and his manhood, and people were exhorted to be careful of forming any perſonal ideas of the Almighty; for the holy ſcriptures do plainly manifeſt, that God is a wonderful, infinite, eternal Spirit, and therefore is to be worſhipped in ſpirit and in truth, and outward repreſentations of the Lord Jehovah, borders too much on idolatry. Pretty much was delivered on that head; and I was told after meeting that divers *Papiſts* were there, tho' I knew nothing of it. From *Nottingham* I went to *Newcaſtle*, had a meeting there, and then viſited a ſick friend, with which he expreſſed much ſatisfaction; and then went on to the *Center*, *Kennet*, and *Marlborough*, and ſo to the monthly meeting at *New-garden*, where we had a large, open meeting, wherein was ſhewn, that thoſe who meddled with our diſcipline, in the will, nature, ſpirit, and wiſdom of man only, could do but little ſervice, and that our diſcipline, as alſo our worſhip and miniſtry, ought to be performed in the wiſdom and power of God, thro' the grace and ſpirit of Chriſt.---- From *New-garden* we went to *Birmingham*, had a large meeting, and I was much drawn forth to the youth, of whom many were there: from *Birmingham*, we went to the quarterly meeting for diſcipline and worſhip at *Concord* in *Cheſter-county*, which was larger than I had ever ſeen there before. In the quarterly meeting of diſcipline, friends were exhorted to keep to the croſs of Chriſt, and to ſpeak to matters in the fear

of God, and to avoid and ſhun as much as in them lay, ſelf-will, humour, pride, and paſſion; ſhewing that the rough, crooked, unhewn, unpoliſhed nature of man, could never work the righteouſneſs of God, and is contrary to the meek, ſelf-denying, life of Jeſus. *John Salkeld* and *Jacob Howell*, then ſignifying that they were going to viſit friends in *Long-Iſland* and *Rhode-Iſland*, the ſenſe of the call, labour, and work of the miniſtry of the goſpel, and of the love of Chriſt (in the freeneſs of it) to mankind, took ſome good hold on divers in that meeting, and the great name of God, and his dear Son, thro' the Holy Spirit, was glorified.

From this meeting I came home (having been out on this journey near three weeks, at 20 meetings, and travelled more than 200 miles) and found my wife and children in health, and we rejoiced to ſee each other; but my rejoicing was in fear, even almoſt to trembling, leſt I ſhould be too much lifted up when things were agreeable to me.

After my return home I went to ſeveral neighbouring meetings, and on a fifth day was at *Philadelphia*, at the marriage of *Richard Smith* and *Elizabeth Powell*. The meeting was large, and the marriage ſolemnly celebrated, the people were earneſtly intreated to love Chriſt above all, and to manifeſt that love by keeping his commandments, and that not in ſhew or words only, but in the heart and affections.

About the latter end of the third month, I went to the quarterly-meeting of miniſters and elders for the county of *Burlington*; and from thence to *Stony-brook*; where, on the firſt day, we had a large meeting (in *Joſeph Worth*'s barn) which was crowded with people, and was a ſolid good meeting. From *Stony-brook* I went to *Croſwicks*, and was at their youths meetings, which was the largeſt I had ever ſeen in that place; I told them they might

ſay

ſay as the ſons of the prophets did, *That the place was too ſtrait for them*, and adviſed them to enlarge it. I was glad to ſee ſuch a large appearance of ſober people, and ſo great an increaſe of youth (in this wilderneſs of *America*) and exhorted them to live in the fear of God, that his bleſſings might ſtill be continued to them; and an exerciſe was on my mind for the welfare of the young people, to ſhew them the danger of ſin and vanity, and of keeping ill company, and following bad counſel; and that the young king *Rehoboam* (*Solomon*'s ſon) loſt the greateſt part of his father's kingdom, by following the company and counſel of vain young men; and that many young men in this age had loſt and ſpent the eſtates their fathers had left them by the like conduct, and brought themſelves to ruin, and their families to poverty and want. Divers lively teſtimonies were delivered in this meeting, and it ended with adoration and praiſe of Almighty God; and tho' the meeting held more than four hours, the people did not ſeem willing to go away when it was over; for indeed it was a ſolid good meeting. The buſineſs of the quarterly-meeting was carried on in peace and love (that being the mark the diſciples of Jeſus were to be known by) and friends were exhorted with a great deal of tenderneſs to keep that mark

In this journey I travelled about ninety miles, and was at four meetings, being from home four days, and was much ſatisfied in my journey; but met with ſome exerciſe when I came home, hearing of ſome loſſes and damage to my eſtate; ſo that I found *after I had* (according to my beſt endeavours) *done the will of God, I had need of patience, that I might receive the promiſe.* I was ſenſible of the meſſenger of ſatan, the thorn in the fleſh, which the Apoſtle ſpeaks of.

About this time a loving friend of mine informed me, that one whom I very well knew in *Barbados*, a miniſter of our ſociety, had gone into an open ſepa-

ration,

ration, ſo as to keep meetings ſeparate from his brethren, and contrary to their advice: I was concerned in love to write a few lines to him, to remind him of the unhappy ſtate and end of ſuch, who, notwithſtanding the brotherly love and kind treatment of friends, had ſeparated from us, and loſing the ſenſe of truth, which had made them ſerviceable in the church, were acted by a rending, dividing ſpirit, by which the enemy of our happineſs had ſo far obtain'd his end, as to make ſome diſturbance for a time; but few, if any, of theſe ſeparatiſts, have had further power than to promote and maintain their ſeparate meetings during their own lives; ſuch meetings having, in every inſtance I have known (except one, and that laſted not long) dropt on the death of the founders. And tho' we think it our duty to teſtify againſt, and diſown all ſuch; yet this diſowning is only until the perſons offending, from a real ſenſe of, and ſorrow for their faults, acknowledge and condemn the ſame; then the arms of Chriſt, and of his church, are open to receive and embrace them: I therefore earneſtly beſought him to conſider the danger of offending any who love and believe in Chriſt (tho' never ſo little in their own or other mens eſteem) for we cannot have true peace in departing from the pure love of God, his truth, and people; to which I added the following ſentences out of the new-teſtament:

1. *By this ſhall all men know that ye are my diſciples, if ye have love one to another*, John xiii. 35.---Don't loſe this mark.

2. *We know that we have paſſed from death unto life, becauſe we love the brethren. He that loveth not his brother abideth in death*, 1 John iii. 14.

3. *He that loveth not, knoweth not God, for God is Love*,--- iv. 8.

4. *He that dwelleth in love, dwelleth in God, and God in him*,----. 16.

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About the latter end of the fourth month I was at a meeting at *Abington*, occaſioned by a burial; and in the beginning of the fifth month, I was at a marriage in *Philadelphia*; and was ſoon after on the firſt day at too meetings at *Germantown*, where I went to viſit a friend who had not for ſome months been at meeting, being in a diſconſolate condition; I invited her to meeting, where the love and goodneſs of Chriſt to the poor in ſpirit was largely manifeſted, and the friend after meeting ſaid, ſhe was better, and afterwards recovered, and kept to meetings. I was frequently at the week day meetings at *Philadelphia*; for I thought that week not well ſpent, in which I could not get to week day meetings, if I was in health.

In this month I was at the burial of *George Calvert*, who was one of ſober life, and juſt converſation, and being well-beloved by his neighbours, he left a good report behind him. Soon after which I was at *Merion* meeting, which was large and ſolid: the people were tenderly exhorted, that neither outward favours, nor ſpiritual bleſſings, might make them grow forgetful of God; but that in the ſenſe of the increaſe and enjoyment thereof, they might be the more humble; and foraſmuch as the chriſtian church in former ages was corrupted by temporal riches and power, it was intimated, that as we had favour ſhewn us from the government, and increaſe of outward things, we ſhould be very careful not to abuſe thoſe privileges, by growing proud, and wanton, or envious, and quarrelſome; but *To do juſtly, love mercy, and walk humbly with God.*

In this month I was at *Middletown* in *Bucks* county, at the burial of my dear and intimate friend *John Rutledge* (who died very ſuddenly) at which burial there were above 1000 people: he was well-beloved among his neighbours, and was a ſerviceable man where he lived: I admired to ſee ſuch a number of people

people upon ſo ſhort notice, he dying one day in the afternoon, and being buried the day following: divers teſtimonies were borne concerning the wonderful works and ways of God. It was a ſolid bowing time, wherein many hearts were broken, and melted into tenderneſs. After meeting a young man came to me trembling, and begged that I would pray for him, for he had ſpent too much of his time in vanity, and had ſtrong convictions on him for it, and had been greatly affected and wrought upon that day: I exhorted him to deny himſelf, and to take up his croſs, and to follow Chriſt, who hath ſaid, *He would in no wiſe caſt off thoſe who came to him* (in true faith.) He went from me very tender and loving, being broken in his ſpirit.

From thence I went to *Gwynnedd* (or *North-wales*) where on the firſt day of of the week we had a very large meeting; in the morning of the day, a voice awoke me, which cry'd aloud, ſaying, REWARDS AND PUNISHMEHTS FOR WELL AND EVIL DOINGS ARE SEALED AS AN ETERNAL DECREE IN HEAVEN, which confirmed me that mankind were happy or unhappy in that world which is to come, according to their deeds in this life, if their deeds be good (as Chriſt ſaid) their ſentence will be, *Come ye bleſſed*; if their deeds be evil, *Depart from me all ye that work iniquity, and go ye curſed*, &c. *And, if thou doſt well, ſhalt thou not be accepted? and if thou doſt not well, ſin lieth at the door.* And again, *I have no pleaſure in the death of the wicked, but that the wicked turn from his way, and live.* Theſe, with many more texts of the ſame nature, contained in the holy ſcripture, are contrary to the doctrine of perſonal election and reprobation, as ſome hold it. We had a meeting alſo in the afternoon of the ſame day, which was ſatisfactory to many; our hearts being filled with the love of God, for which we thankfully praiſed him. The next day we had a meeting of miniſters, in which they were

were exhorted to wait for the gift of the Holy Ghoſt, without which there can be no true miniſter nor miniſtry. I was concerned to put them in mind to keep cloſe to Chriſt, their holy, ſure guide, and biſhop, to be cautious of going before, leſt they ſhould miſs their way; and of ſtaying too far behind, for fear we ſhould loſe our guide; and to be careful to *keep a conſcience void of offence towards God, and alſo towards man*; that we might ſay to the people truly, *Follow us, as we follow Chriſt*; that our converſation might confirm and not contradict our doctrine, for our Saviour ſays, *By their fruits ye ſhall know them; men do not gather grapes off thorns*, &c. and of ſuch as ſay and do not, he charged his followers not to be like them, *Matth.* xxiii. 3. The next day we had another very large meeting there, in which many things were opened and declared, tending to eſtabliſh and build us up in our faith in Chriſt. After this meeting parting with my friend *John Cadwallader*, who had accompanied me, I came homeward, lodging that night at *Morris Morris*'s (whoſe wife was very weakly) with whom we had a tender time.

The 29th of the fifth month I was at the general meeting at *Germantown*, which was a large and good meeting; going home I went to ſee *Richard Buzby*, who was not well; he ſaid the company of his friends revived him. Next day I went to viſit *Jane Breintnall* who was ſeized with the dead-palſy on one ſide, and the Lord was pleaſed to comfort us together, as ſhe expreſſed, to our mutual ſatisfaction.

On the 30th of the ſaid month was our quarterly meeting of miniſters at *Philadelphia*, where humble walking with God was recommended and pray'd for, and it was deſired that miniſters might be exemplary therein, having Chriſt for their pattern.

On the 1ſt of the ſixth month, I was at our meeting at *Frankfort*, which was a dull meeting to me and divers others, a lively exerciſe of ſpirit being too much

wanting among many, and close walking with God in conversation: if we would really enjoy the love and presence of Christ in our religious meetings, we ought to keep near to him in our daily conversation, which that we might do, was humbly desired in supplication and prayer to God.

The young man who came to me under great concern of mind after the funeral of *John Rutledge*, wrote to me, that he was followed with the judgments of God for his manifold transgressions, desiring that I would pray for him. In answer to his letter I wrote him to the following effect:

Frankfort, 7th 6th month, 1725.

THINE from *Burlington* of the *26th 5th month* I received, by which I perceive the hand of the Almighty hath been upon thee for thy vanity and folly; and I desire that thou mayst be very careful to keep close to that hand, and do not go from under it, but mind the light of Christ that hath discovered God to be great and good, and his dear Son to be thy Saviour, and sin and satan to be evil, which evil (if thou follow'st it) will certainly bring thee to destruction and eternal woe; but if thou follow'st Christ, and walk'st according to that light by which he hath manifested sin to be exceeding sinful, in his time; as thou wait'st in patience, he will bring thee through his righteous judgments unto victory.

Wait, O wait in patience upon God, if it be all thy days! *I will bear the indignation of the Lord, because I have sinned against him*, said the prophet *Micah*. Again, *All the days of my appointed time will I wait till my change comes*, says *Job*.

Thou art young in years, and young in experience in the work of grace, wherefore advise with solid, good men, if thou meet'st with inward or outward straits and difficulties, for the enemy will not easily

eaſily letgo his hold which he hath had of thee; therefore walk circumſpectly, and ſhun evil company. As to praying in a form of words (without the ſpirit helps, in order to open them according to thy ſtate and condition) that will not avail: a ſigh or a groan, thro' the help of the ſpirit, is much more acceptable to God, than any forms without it.

That in the Lord's time thou may'ſt enjoy the reward of peace, is the deſire of thy friend.

T. C.

The young man took this counſel well and kept to meetings, and behaved ſoberly for a time, but afterwards ran out, kept bad company, took to drinking to exceſs, ran himſelf in debt, and at length into a goal, which hath been the unhappy caſe of many unſtable youths, who, *when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their fooliſh hearts became darkned.*

In this month I was at *Bybury* and *Abington* meetings, in which we were favoured with the immediate power and preſence of Chriſt, to our great comfort and edification, the viſitation of divine love to the youth having a good effect on ſome of them, and the latter meeting ended with praiſe to the Almighty, after ſupplications for all men, from our king on the throne, to the meaneſt of his ſubjects.

In my travels I met with a perſon who queried of me, how he ſhould know which ſociety had moſt of the Holy Spirit, ſince moſt of the profeſſors of Chriſt do believe in the Holy Ghoſt (or Spirit?)

To whom I made the following anſwer, *viz.*

Let the rule of Chriſt determine this queſtion; he ſays, *By their fruits ye ſhall know them: do men gather grapes off thorns, or figs off thiſtles?* *Matt.* vii. 16. The fruits then of the ſpirit of Chriſt are, love,

faith, hope, patience, humility, temperance, godlineſs, brotherly kindneſs and charity, with all manner of virtues. Therefore the ſociety of chriſtians who brings forth moſt of the fruits of the Holy Spirit, conſequently have moſt of Chriſt's grace and ſpirit. But ſome object and ſay, we will not believe that any ſociety have the Holy Ghoſt now, or the immediate revelation or inſpiration of the ſpirit, unleſs they work miracles! To which it is anſwered, That right reformation from ſin, and true faith in Chriſt, cannot be wro't without a miracle, neither can we bring forth the fruits of the ſpirit without the miraculous power of Chriſt.—Men by nature bring forth the works of nature, and that which is contrary to nature is miraculous. Sin is natural, but divine holineſs, or the righteouſneſs of Chriſt, wrought in man, is ſpiritual, ſupernatural and miraculous. And as to natural men (that are in a ſtate of nature) ſeeing outward miracles, if they will not, nor do not believe what is written in the holy ſcriptures of the old and new teſtament, neither will they believe, altho' one were to riſe from the dead. Notwithſtanding Chriſt wrought outward miracles, and did the works which none other could do; tho' he cured all manner of diſeaſes, and fed many thouſands with a few loaves, and a few ſmall fiſhes (and what remained, when all had eaten, was more than there was at firſt) tho' he raiſed the dead, and himſelf aroſe from the dead, yet few, but very few, believed in him, ſo as truly to follow him. His birth, his life, his doctrines, his death, his reſurrection, are all miraculous; and ſince all this was done in the perſon of Chriſt, and at the firſt publication of his religion to men, there is now no abſolute neceſſity of outward miracles, tho' his power is the ſame now as ever; but he ſaid to his diſciples, *He that believeth on me, the work that I do, ſhall he do alſo, and greater works than theſe ſhall he do*, John xiv. 12. Upon which *W. Dell* ſays, *This muſt be underſtood in relation to ſin; for Chriſt had no ſin in himſelf*

himſelf to overcome, but we all have ſinned, and to overcome ſin is the greateſt of miracles.----This will try the notional or nominal chriſtian, who ſays, we can never overcome ſin in this world.----Where then is our faith in the Son of God, who for this purpoſe was manifeſted, that he might deſtroy the works of the devil, *John* iii. 8. *Heb* ii. 14.

Therefore let not chriſtians be ſlow of heart to believe in the glorious goſpel of Chriſt; and if we truly believe therein, and live in the practice of his doctrine, we ſhall ſee miracles enough to ſatisfy us for ever.

The 16th of ſixth month, I was at a weekly-meeting at *Frankfort*, which tho' a ſmall meeting, was ſweet, reviving and comfortable to ſome of us; ſo that we had a ſufficient reward for leaving our buſineſs (it being the time of our hay harveſt)---Week day meetings are much neglected by many, more is the pity. The apoſtle's advice is neceſſary for many in our age, even of profeſſed chriſtians, *viz. Let us conſider one another to provoke unto love and good works, not forſaking the aſſembling yourſelves together, as the manner of ſome is*,---Heb x. 24, 25.

The 23d of ſixth month, my cart-wheel, being iron bound, ran over me, and my horſe kick'd me on the head; the wheel put my ſhoulder out, and the horſe wounded my head ſo that the ſcull was bare, and my leg was ſorely bruiſed; the ſame day Dr. *Owen*, and Dr. *Graham* with the help of two of our neighbours, ſet my ſhoulder, and dreſſed my wounds; and the Lord was ſo merciful to me, that the next day I was enabled to write this memorandum of this wonderful deliverance and ſpeedy cure, for which, added to the many I have received from his gracious hand, I have occaſion to be truly thankful: I was obliged to keep at home ſome time, and tho't it long, becauſe I could not go to meetings as uſual; but many friends came to ſee me, which was a comfort to me. One day upwards of thirty perſons came from

ſeveral

ſeveral parts of the country to ſee how I did, and were glad I was like to recover. The day before I was ſo hurt (being the firſt of the week) I was at meeting at *Philadelphia*, and was concern'd to ſpeak of the uncertainty of life, and the many accidents we are incident to in thoſe frail bodies, and exhorted friends to live ſo, that they might have a conſcience ſerene, and clear of offence towards God and man, and then they might expect the comforts of the Holy Ghoſt, which in ſuch ſeaſons of difficulty would be a great help and benefit to them, of which I had the ſweet experience the next day, under great extremity of pain; and tho' the pain of my body was ſuch that I could not for ſeveral nights take my natural reſt, yet I had comfort, thro' the ſweet influence of the holy ſpirit, which Chriſt promiſed his followers, *John* xiv. 26.

On the 18th of the ſeventh month began our yearly-meeting at *Philadelphia* which was large, and our friends *John Wanton* and *William Anthony*, from *Rhode-Iſland*, and *Abigail Bowles*, from *Ireland*, had good ſervice therein. From this meeting an addreſs was ſent to king *George* for his royal favour to us as a ſociety of people, in giving his aſſent to a law made in this province for preſcribing the forms of declaration, affirmation, *&c.* inſtead of the terms heretofore us'd.

The beginning of the eighth month, being a little recovered from my hurt, I had a deſire once more to ſee my friends on the eaſtern ſhore of *Maryland*, at their general-meeting at *Choptank*. The firſt day I ſet out, I travelled about thirty miles, and at night was very weary, being but weak in body, and I was almoſt ready to faint in my mind about proceeding any further; but next day *George Robinſon* (at whoſe houſe I lodged) offering to accompany me, we travelled about forty miles to *Saſſafras* river, and both of us, tho' much tired, were comforted in each other's company and converſation. On the next day we travelled near twenty miles to the general-meeting in

Cecil

Cecil county, in *Maryland*, where we met with two friends from *Rhode-iſland*, and two from *Pennſylvania*, who were there on the like occaſion. The meeting was large and quiet, many people being there not of our ſociety, and were very ſober: the meeting held ſeveral days, wherein the goſpel-diſpenſation was ſet forth, and the love of God in Chriſt was exalted. From *Cecil* we went to *Cheſter* river, and had a meeting there, at which the people were exhorted to come to Chriſt, the eternal rock, and true foundation, and to build their religion on him, againſt whom the gates of hell can never prevail; and they were ſo much affected, that they did not ſeem forward to leave the houſe after the meeting was over. From *Cheſter* river we went to *Tread-haven*, to the general-meeting of friends for *Maryland*, which was very large; ſome friends from *Pennſylvania* and *Virginia* being alſo there, and many people of other ſocieties: many teſtimonies were borne to the operation of Chriſt by his ſpirit in the ſoul, and friends were earneſtly deſired to be diligent in reading the holy ſcriptures, and to keep up the practice of our wholſome diſcipline; by the neglect of which, a door would be opened to looſe living, and undue liberties. From *Tread-haven* we travelled into the *Great-foreſt*, between the bays of *Cheſapeak* and *Delaware*, and had a ſatisfactory meeting; as yet there was no public meeting houſe in this place, wherefore I told the people of the houſe, I was obliged to them for the uſe of it; but they tenderly anſwered they were more obliged to me for my kind viſiting of them; and truly we had a ſolid, good meeting there: the people being generally poor, they had but little notice taken of them by the money-loving teachers, who preach for hire. From the *Foreſt* I went to *Little-creek*, in the territories of *Pennſylvania*; where was a general-meeting for the counties of *Newcaſtle*, *Kent*, and *Suſſex*. The meeting

meeting was large, and friends parted in great love and tenderneſs. And I went forward to *Duck-creek*, where we had a meeting; divers perſons of note being there, and all were quiet, and heard with attention. From *Duck-creek* I went to *George's-creek*, and had a meeting; where a man of a ſober converſation, ſaid, that he never heard things ſo ſpoken to before; but that he could witneſs to the truth of all that was ſaid. It was a good meeting before the concluſion; but I was very low and poor in my ſpirit in the beginning of it. From this place we ſet forward to *Newcaſtle*, where we had a meeting; it was the time of the ſitting of the general aſſembly, and ſeveral members of the houſe were at meeting: the governor (who has from our firſt acquaintance been very reſpectful to me) hearing that I was in town, ſent to deſire me to tarry all night in *Newcaſtle*; but being engaged to a meeting over the rivers *Chriſtine* and *Brandywine*, and it being near night, I could not ſtay, but went away that evening, and ſent my love to him, deſiring to be excuſed. That night I lodged at *John Richardſon's* and next day went to *George Robinſon's*, at *Newark*, where we had a meeting on the firſt day, and on ſecond day another at *Providence*; and went from thence to *Darby* to viſit our worthy aged friend *Thomas Lightfoot*, who lay very weak in body, none expecting his recovery; I called as I went from home, and then he was very ill, and told me, "He thought that illneſs would conclude his time in this world, but ſaid that all was well, and likewiſe that he had a great concern upon his mind for the growth and proſperity of truth in the earth, and deſired with tenderneſs of ſpirit, that I would give his dear love to all friends;" and he now ſaid, "I never thought to ſee thee more, but am glad to ſee thee." I ſtaid there all night, and in the morning we had a comfortable heart-melting time together, in which was revived the remembrance

brance of the many favourable ſeaſons of God's love we had enjoy'd in our travels in the work of the miniſtry of the goſpel of Chriſt, and we tenderly prayed if we never met more in this world, we might meet in that which is to come, where we might never part more, but might for ever live to ſing with all the ſaints and holy angels, hallelujah to God and the Lamb. From *Darby* I went to *Philadelphia* third day meeting, and from thence to my houſe, where my dear wife and children with open hearts and arms received me, and I them with joy; at which time I had a gracious reward of peace for my labour of love, which far exceeded ſilver or gold. In this journey I travelled above three hundred miles, had nineteen meetings, and was from home above three weeks, in which time I recovered of my lameneſs to admiration: ſo that I had with ſatisfaction to remember the apoſtle's ſaying, that *All things work together for good to them that love God*, Rom. viii. 28.

After my return home, I was at the general-meeting at *Frankfort*; and in the beginning of the ninth month, I was at meetings, at *Abington*, *Germantown*, and divers times at *Philadelphia*, particularly at the youths-meeting, wherein ſeveral teſtimonies were borne, and the youth exhorted to piety and humility.

On the fifth day of this month in the morning, being under a conſideration of the many ſore exerciſes and trials I had met with from my childhood, I was much affected; but the following portions of ſcripture being brought to my remembrance, afforded me ſome relief, *viz.* *Whom the Lord loveth he chaſteneth---And and if ye be without chaſtiſement, ye are baſtards, and not ſons---And in this world ye ſhall have trouble, but in me peace.*---So that I patiently bore my affliction, and prais'd God under it.

In this month, I was at the funeral of our worthy, antient friend, *Thomas Lightfoot*. He was buried at *Darby*; the meeting was the largeſt that I had ever ſeen at that place. Our dear friend was greatly beloved for his piety and virtue, his ſweet diſpoſition, and lively miniſtry: the Lord was with him in his life and death, and with us at his burial

After this burial, I was at one at *Abington*; the meeting was large, and, on that occaſion, ſeveral things ſuitable to the ſtates of the people were treated on.

I was alſo about this time at *Germantown*, and at a general-meeting at *Plymouth*, to my great ſatisfaction, being accompanied by my antient friend *Rowland Ellis*; and at the third day meeting in *Philadelphia*, at the time of our fall fair, there were fervent deſires, and prayers, in ſeveral of us, that the youth might be preſerved from the evils too prevalent at ſuch times of liberty and profaneneſs.

About the 20th of the month I went for *Long-iſland*, being drawn in true love to make a general viſit to friends there; and likewiſe having ſome buſineſs to tranſact there. On the fifth day of the week, *Thomas Maſters* and I ſet out from *Frankfort*, and in the evening we got to a friends houſe near the falls of *Delaware*; where we were kindly entertained, and our horſes taken good care of; to take due care of travellers horſes is a commendable thing; and more grateful to ſome travellers, than to take care of themſelves. From the *Falls of Delaware*, we travelled next day to *Piſcattaway*, and lodged at an inn; and on the next day we went to *Woodbridge*, to *John Kinſey*'s, and on firſt-day we had a ſatisfactory meeting there with friends and others; and the next day *John Kinſey* went with us to *Long-iſland*, and that night got to *John Rodman*'s, and next day we reſted, being weary with travelling ſo far in the cold. Our dear friends in that iſland very lovingly, and kindly,

re-

ceived my viſit to them; ſo that I had occaſion to remember that ſaying of the holy ſcripture, *As iron ſharpneth iron, ſo doth the countenance of a man his friend!*

The fifth day of the week we had a large meeting at *Fluſhing*, and another in the evening at *Obediah Lawrence*'s, which was an open, tender time. From *Fluſhing* we went to *Cow-neck*, to *Joſeph Latham*'s, who went with me to *Weſtbury* meeting, which (conſidering the cold) was much larger than I expected. from *Weſtbury*, *Nathaniel Simmons*, *Samuel Underhill*, and *Phebe Willet*, went with us to *Bethpage*; where we had a comfortable evening-meeting at the houſe of *Thomas Powell*, who went with us next morning to a town called *Setawket*; it was as cold a day's travel as ever I went thro' in all my life; the wind was in our faces and northerly; I do not remember (though I had been a travell'r above thirty years) that ever I endured ſo much hardneſs by cold in one day; my chin and jaws were much affected with the froſt for ſeveral days; but we had a good meeting that made up for all. After which we went ten miles to *Amos Willet*'s houſe, where we had a ſerviceable meeting: he invited his neighbours, who came and received us with hearts full of goodwill; and thoſe not of our ſociety, were well ſatisfied with the meeting, ſo that we went on our way rejoicing, that we were favoured with the good preſence of God in our journey. *Amos Willet* and his wife went with us to *Huntington*, where we had a quiet, peaceable meeting, and the grace of our Lord Jeſus Chriſt was with and among us, as many can witneſs that were there From hence we went to *Samuel Underhill*'s, and viſited his weak brother; in which viſit the Lord mightily refreſhed us together, and we bleſſed his holy name, for *he is good to all them who put their truſt in him.* Next day we had a large meeting at *Matinnock*. After this meeting we went to *Tho-*

mas Pearſall's, and had an evening-meeting at his houſe. The next day, being a ſnowy, ſtormy-day, and one of the ſhorteſt in the year, we went, being 18 in company, to *Cow-neck*, where we had a good meeting, and much larger than could be expected. After meeting we went to *Joſeph Latham's*, and had a tender open evening-meeting there, in which we were edified and refreſhed in Chriſt Jeſus. From *Cow-neck* I went to *Fluſhing*, had a large meeting there on the firſt day of the week, and on ſecond day we went over the ſound (which divides *Long-iſland* from the main continent) to *Horſe-neck*, and had a meeting, where I underſtood there never had been one before; the people were ſober and attentive, and ſome expreſſed their ſatisfaction. That evening we had a meeting at an inn near *Byram* river, where divers people came, and were attentive; the inn-keeper, his father, brother, wife, and ſeveral others, took our viſit very kindly; tho' there was one reſtleſs man, who ſeemed to be out of order with drink before he came into the houſe, and when we were ſitting in ſilence, waiting for the gift of Chriſt, and worſhiping in ſpirit, as Chriſt inſtituted, he ſitting by me, jogged, and ſaid, 'It was time to 'begin, for there is as many come as would come to 'night;' tho' he was miſtaken in that; but he not having patience to watch and pray, went away; after which we had a good meeting---Theſe two meetings were in the government of *Connecticut*, where they formerly made a law impoſing a fine of five pounds on thoſe who ſhould entertain any of our ſociety, which law, I was informed, was repealed in *Great-Britain*. From thence we travelled into *New-York* government, and had a meeting at *Rye*, and another at *Marrineck*; from whence we travelled to *Weſt-cheſter*, and had a meeting there on a ſixth day of the week, intending over the ferry next day to *Long-iſland*; but the wind being high and boiſte-

rous,

rous, that we could not get over, we tarried three nights at the houſe of *John Stevenſon*, where we were lovingly and generouſly entertained: and on firſt day we were again at *Weſt-cheſter* meeting, which ended comfortably, tho' I was in a low ſtate, both of body and mind, in the beginning of it. On ſecond day we got well over the ferry to *Long-iſland*, parting with our friends at the ferry in much love and good-will. *Joſeph Latham* having been my fellow-traveller on the main, I went to his houſe, and from thence to *Weſtbury*, to a large meeting, and next to *Bethpage*, and had a meeting there, and in the evening, accompanied by *Samuel Bowne* and *Joſeph Latham*, I went to *Jeruſalem*, and had a large and ſatisfactory meeting: many of the people of the town, who were there, came the next day to our meeting at *Hamſtead*, which was large; the great Lord of all was good to us that day, which, I hope, many that were there, will not forget; and ſome convincement was wrought on ſome that were of account in the world at theſe laſt mentioned meetings, particularly one who lived at *Jeruſalem*, with tenderneſs of ſpirit, deſired my remembrance, whom I pray God to preſerve (with all thoſe who love and fear him, and believe in his Son) to the end.

From *Hamſtead* I went to *Matinicock*, where, on a firſt day of the week, we had a large meeting, and a ſolid, good opportunity it was; and from hence to *Thomas Townſend's* on the plains, at whoſe houſe we had an evening-meeting; next morning a pretty many friends from the plains, went with us to the ſouth ſide of the iſland, to a place called *Rockway*, where we had a meeting at *Hicks's*, the neighbours coming to it pretty generally; there was great openneſs to receive the doctrine of truth in thoſe not of our ſociety, and they were very kind to us in thoſe parts: this was the ſecond meeting I had been at in this place, *Benjamin Holmes* having the

firſt

firſt there, ſince which they had not been viſited by any friend of the miniſtry except myſelf. From *Rockaway* we went to *Foſter*'s meadow, where was a large gathering of people, and Chriſt filled our hearts with divine love. From thence I went to *Peter Titus*'s, and had a meeting at his houſe, to which came the neighbours, and were well-affected; and next day we had a meeting in the meeting-houſe at *Weſtbury*, which was very large, and to our ſatisfaction From *Weſtbury*, in the evening, we went to viſit a young woman, who had been in a diſpairing condition for ſeveral years. The family came together, and we put up our prayers to the Almighty, in the name of his dear Son; it was a good time to us all: and the young woman, and ſome others, expreſs'd their ſatisfaction.

This evening we went to ſee another young woman who was in a deep conſumption, but in a very comfortable ſtate of mind; having a great deſire to ſee me before ſhe died, ſhe ſent to me to come to her, and her deſire was anſwered, her ſpirit being reviv'd with a freſh viſitation of the love of Jeſus Chriſt, the holy phyſician of value, and our ſupplications were, that the Lord would be pleaſed to be with her, and ſupport her to the end, and grant her an eaſy paſſage from this life to his glorious kingdom, when it ſhould pleaſe him to remove her, which prayer we have cauſe to hope was anſwered.

Tho' the days were ſhort we rode about fifteen miles, and made theſe two viſits, after that great meeting at *Weſtbury*, and the ſeaſon was exceeding cold; but our great and good maſter ſupported us, and was with us in our exerciſes and ſervice for his name and truth's ſake. I lodged this night at *Joſeph Rodman*'s, and was next day at *Fluſhing* week day meeting, which was very large and ſatisfactory, and had a meeting the ſame evening at *Samuel Bowne*'s, and the next day, went to *New-York*, and had a quiet, good meet-

meeting in the evening at *Samuel Harrison*'s, and on the morrow had an evening meeting at a place called the *Kills*, at the house of *Richard Hallet*, and the next day being first day, had a large meeting at *Newtown*, to the edification of friends and other sober people.

It being now generally known that I was on the island, the people flock'd to meetings, tho' the weather was extream cold, for the Lord manifested himself in the riches of his love unto us in our meetings for the worship of his holy name. The next meeting was at *James Jackson*'s, at *Rocky-hill*, where was judge *Hicks*, the high sheriff, and a justice of peace, with several other persons of note, with whom and our friends, we had a good time to set forth the work of grace and reformation (as I think) to general satisfaction, for which we blessed the holy name of God, and humble prayer was put up to him for all men and particularly for our king *George*, as also for all in authority under him, and that they might be a terror to evil doers, and the praise of them that do well. The next meeting we had, was at *Jamaica*, which was also large, and several in authority were there, and were very loving and respectful after meeting. The next first day we had a large meeting at the meeting-house at *Cow-neck*, which was somewhat crouded. I was right glad (tho' my exercises were very great) that there was such openness and room in peoples hearts to receive the doctrine which I had to declare unto them, in the name and power of Christ; afterwards we had an evening meeting with the widow *Titus*, to which divers *Dutch* people came, and were very attentive and sober. On the 3d of the week we had a meeting near the place called *Hell-gate* (a narrow passage in the great sound or bay, between *Long-island* and the main land) several justices and their wives were at this meeting, one of which had disowned his son, and turned him out of doors for coming

coming among us; but beholding his ſon's ſober converſation, grew more moderate, and after meeting he and his wife invited us to dine with them, but we were engaged to viſit the widow *Stevens* that evening, at whoſe houſe we had a meeting. Going thither, it being very cold and ſtormy, my hands were touched with the froſt, and perceiving it when I came to the fire, I call'd for a baſon of cold water, which ſoon cured them: I note this that others may reap benefit thereby. Next day we went to the week day meeting at *Newtown*, and on the fifth day at *Flushing* meeting, which was large and to edification, and in the evening had a meeting at our antient friend *Hugh Copperthwait*'s, which was acceptable to him (as himſelf expreſſed when it was ended) and to us alſo. Next day we had a very large evening meeting at *Thomas Pearſall*'s. and likewiſe a large, good meeting, the day after (being firſt day) at *Matinicock*, wherein the kingdom of Chriſt was exalted, and the deformed ſtate of ſin and iniquity repreſented, and the example and doctrine of Chriſt, cloſely recommended, in order to the overcoming ſin, this being not only poſſible, but the duty of chriſtians, thro' the power of Chriſt, and true faith in his holy name; and the danger of believing that it is impoſſible to overcome ſin was opened to them, and that ſuch a belief is contrary to, and againſt Chriſt and his doctrine, and darkens and blinds the hearts of men, but the love of Chriſt enlightens the ſoul, and ſtrengthens it to believe that all things are poſſible with God, for this great work cannot be done in the will, wit, and power of man, but thro' the power and grace of Chriſt, which he promiſed to true believers in him. I was faint after this meeting, but reſting a little I ſoon grew better, ſo that we had an evening meeting at *James Cock*'s, where one came and told us, we muſt not eat any fleſh, and produced *Thomas Tryon*'s works for his proof; but I took the bible, and ſhewed him a

proof

proof to the contrary, and told him, we were reſolv'd to believe our book before his, and ſhewed him from the apoſtle, that the kingdom of God is not meat and drink, nor divers waſhings, but righteouſneſs, peace and joy in the Holy Ghoſt, *Romans* xiv. 17. Tho' at the ſame time, according to the doctrine of Chriſt and his apoſtles, I was for temperance in meats and drinks, as well as moderation in apparel. The next day we had a very large meeting at *Oyſter-bay*, many being there, who were not of our ſociety, who ſteadily gave attention to what was declared: here being many young people, they were perſuaded to give up their blooming years to do the will of God, and to remember him their Creator, in their youthful days: friends ſaid there had not been ſuch a meeting there a great while, for which opportunity I was humbly thankful to the Lord. After meeting we went to *Samuel Underhill's*, and had an evening meeting with his brother, who, thro' ſickneſs and lameneſs, could not get out for a long time. Next day, *Samuel Bowne*, being with me, we went to viſit a young woman that was weak in body, but lay in a comfortable frame of mind; ſhe was thankful for our viſit, and ſaid the viſits of her friends were comfortable to her. Next day, being the fourth day of the week, we had a meeting at the widow *Taylor's*, who deſired it on account of her father, who was in the 88th year of his age, and ſo infirm, that he could not get to meetings; he was very clear in his underſtanding and memory, and was much refreſhed with this meeting, as were divers of us alſo. Next day we had a meeting at *Fluſhing*, which was large and open, and the grace and power of Chriſt was with us in the miniſtration of the goſpel. After this meeting, we had an evening meeting with our antient friend *Joſeph Thorne*, who by reaſon of his age and infirmity could not go abroad as far as to the meeting: the houſe was crouded with his neighbours and friends, and

we had a ſolid, good time together. While at *Fluſhing* I went to viſit a young woman who was a moſt diſmal ſpectacle to behold, an object of great pity: her face, hand and foot, being much eaten away by the king's evil; our prayers were, that now in her great miſery, the Almighty would be pleaſed to ſupport her ſoul by his grace and ſpirit, and ſanctify her afflictions to her, that it might work for her a more exceeding weight of glory in that world which is to come. The next firſt day we had a large meeting at *Fluſhing*, wherein many weighty truths were open'd to the ſatisfaction and edification of the auditory, and in the evening we had a meeting with the wife of *Matthew Farrington*, who was too weakly to go abroad; the neighbours came in, and we had a ſeaſonable opportunity. The next third day was the youths meeting at *Fluſhing*, in which we were concerned to exhort to obedience to God and their parents, and to follow their parents as they follow Chriſt; for where any leave Chriſt, there we are to leave their example, tho' they were our fathers or mothers; and the right honouring of our parents was ſet forth, and they exhorted not to deſpiſe the day of ſmall thing, and the happy ſtate of the obedient, and the unhappy ſtate of the diſobedient, and many weighty truths were deliver'd to them in that meeting by ſeveral experienced friends. From *Fluſhing*, I went to the week day meeting at *Newtown*, and in the evening we had a meeting at the widow *Way*'s; the neighbours coming in, we had a good time with them; The parable of the ten virgins, was treated of, and the great diſadvantage of wanting the divine oil of grace in our veſſels, was ſhewn to them.

The next day, being the 5th of the week, we had a very large, ſatisfactory meeting at the widow *Allſup*'s at the *Kills*, and from thence with ſeveral friends went to *New-York*, where we had three meetings to our edification, the weather ſtill remaining extreamly

cold,

cold, but we felt the love of Chriſt to warm our hearts, and tho' I think I never felt it colder I never had my health better. Several friends accompanied us to the boat at *New-York*, the water being open on that ſide, we took our leave of each other, and put out for the other ſhore; but before we got there, we were blocked up in the ice, and it was a conſiderable time before we could work our way thro', but at laſt got well on *Long-iſland*, where I waited ſome hours for company, who thro' ſome difficulty got on ſhore; after which we went to the *Narrows* thro' a ſtorm of wind and ſnow, but the wind being high we could not get over that night, nor the next day, the ice having come down, and filled the bay: when the tide had drove away the ice, we put out, and got well over, and lodged at the ferry-houſe on *Staten-iſland*. Next morning we went to the ferry at the *Blazing-Star*, over againſt *Woodbridge*, but it was all faſtened with ice, and we not daring to venture over it, went to the ferry at *Amboy*, and got comfortably over, and ſtaid there that night, and next day went to *Trenton*, and lodg'd at capt. *Gould*'s, who treated me very kindly, I being much tired with travelling. Next morning I went over *Delaware river* on the ice (as we had alſo the day before at *Rariton*) and that day, being the 5th of twelfth month, I got ſafe home to my loving ſpouſe and tender children, where I found all well, and a hearty reception, having travelled 600 miles, and attended above 60 meetings.

After having been at home, and at our own meeting at *Frankfort*, I went to the quarterly meeting at *Philadelphia*, where friends were glad to ſee me.

On the next fifth day I was at the marriage of *Thomas Maſters*, and *Hannah Dickinſon*, where were many ſober people, not of our ſociety.

Having lately been among friends at *Long-iſland*, and been comforted in the many opportunities we had together, it came into my mind to viſit them with an

epiſtle at their quarterly-meeting at *Fluſhing*, which was as followeth.

Frankfort, 12*th month*, 1725-6.

My dear and well beloved friends,

BELIEVING it might be acceptable to you to hear that I was got well to my habitation in ſuch a difficult time of the year as I ſet out from you in; and alſo feeling the ſweet influence of the divine love of the heavenly Father, and his dear Son our Lord Jeſus Chriſt, to ariſe and ſpring in my heart, and flowing towards you:

It came into my mind to write a few lines to the quarterly-meeting of friends at *Fluſhing*, by way of epiſtle, well knowing alſo that many of us are as epiſtles writ in one anothers hearts by the heavenly finger of the Moſt High; and thoſe characters of divine love ſo written will not eaſily be eraſed. I could willingly have been at your quarterly meeting, but that I had been ſo long from my family, that I was much wanted therein, and my coming home was ſeaſonable and acceptable, both to them and my friends; and I humbly thank the Lord, I found all well. Now that which is on my mind to your quarterly-meeting, is after this manner, concerning the government of the church of Chriſt, of which church he is the holy head and lawgiver; wherefore we are to ſeek and wait for counſel and wiſdom from him, in all our monthly and quarterly-meetings, for the well ordering of our little ſociety, which is growing and increaſing in the earth, and alſo in your iſland (notwithſtanding the invidious attempts of ſome men of corrupt minds) and it will grow and increaſe more and more, as we keep our places, our heavenly places in Chriſt Jeſus.

Dear friends, the good order of truth, and government of Chriſt and his church, is a great help to us and our children, when carried on in Chriſt's

ſpirit

ſpirit [pray obſerve or mind that] for if our order, and church-government, be carried on in the ſpirit of man (as he is meer man) tho' he is never ſo crafty, or cunning, it will do more hurt than good in the church of Chriſt. Chriſt's ſpirit muſt govern Chriſt's church; and when, and where, that is over all, then, and there, Chriſt's church, and kingdom, is exalted, of whoſe kingdom and peace there will be no end; and happy will all thoſe be, whoſe end is in it. *Moſes*, that man of God, governed in the *Jewiſh* church in the ſpirit of God, and when he found the work too heavy for him, the Lord put his ſpirit on ſeventy more, who were help-meets in the government; ſo that it was God's ſpirit that governed; and while that ruled them, all was well; but when they went from that, they fell into error and diſobedience; and, at length, the Meſſiah came, and he governed his own little flock himſelf: and when he aſcended up on high, he promiſed his ſpirit ſhould be with, and in his church, for ever, and be their holy guide into all truth, in which he would alſo comfort them: and Chriſt fulfilled this his promiſe; for when his diſciples waited at *Jeruſalem* to be endued with power from on high, according to the advice of their Lord, they were filled with the gift and grace of the Holy Spirit: and when the brethren and elders met together about the affairs and government of the church, they gave forth rules and orders from that general meeting to the particular ones; and the Holy Ghoſt precided amongſt them, which they ſignified to their other meetings, ſaying, *It ſeemed good to the Holy Ghoſt, and to us, to put you in mind of ſuch and ſuch things.* And while this Holy Ghoſt, or ſpirit, governed in the primitive chriſtian church, all was well; God and Chriſt was glorified, and his church and people edified; but by going from that, the apoſtacy came in.

Where-

Wherefore, dear friends, keep cloſe to the ſpirit, power, light, and divine life, of Chriſt Jeſus, in your monthly and quarterly-meetings for the government of the church, as well as in your meetings for the worſhip of the Almighty; for if we go from that he will go from us.

And dear friends, the teſtimony of Jeſus, in the ſpirit of prophecy, opens in me after this manner, that if our ſociety keep and live up to the ſpirit and truth of Chriſt, which hath been manifeſted to our fore-fatthers, and to us alſo in this age, the great Lord of all will proſper his work in our hands, and bleſs both us and our children, as we and they keep therein.

And as we have kept cloſe to this our heavenly guide, how hath the Lord ſweetly manifeſted his love and power to us in our meetings for the well-ordering of our ſociety? which many times hath filled our hearts with pure praiſes, and holy thankſgiving, to the high and lofty One, who inhabits eternity, and dwells in the higheſt heavens, and is light forever: to whom, with the Lamb of God who takes away the ſins of the world, I recommend you my dear and well beloved friends, brethren, and ſiſters, in Chriſt, with my own ſoul.

T. C.

P. S. Since my return, I have been thankful to God for the many favourable viſitations and good opportunities he was pleaſed to grant me with you, and divers ſober people on your iſland, in which there is an open door among many to receive the teſtimony of truth. I commend your nobility in building good houſes, and making room for your ſober neighbours to ſit with you in your meetings; this is of good report concerning you, both far and near, and, if I apprehend right, there is more work of that kind for you to do. I thought often,

ten, when among you, and now alſo, that there would be a large gathering, if there were a houſe built at the upper end of the great plains, not far from *Foſter's Meadow*; but every one may not think or ſee alike; tho' I know ſome ſolid friends among you, thought the ſame with me, about the proſpect of a large gathering there-away, if a houſe were built to which friends and well-inclined people, might come from *Hempſtead*, *Rockyhill*, *Rockway*, *Foſter's Meadow*, &c.

T. C.

After my ſervice on *Long-iſland*, I had great ſweetneſs upon my ſpirit for ſome time, which ſometimes cauſed my heart to ſing for joy; and yet I rejoiced in a trembling frame of ſpirit, and had the true ſenſe of what is written in the holy ſcriptures, where it is ſaid, *Serve the Lord with fear* (I take it, filial fear) *and rejoice with trembling, for fear of loſing that precious ſenſe of the love of God, which is in Chriſt.*

On the 20th of the twelfth month (the firſt day of the week) I was at *Abington* meeting, in which the love of Chriſt was manifeſted to us, in the opening of his ſaying, *If I be lifted up, I will draw all men unto me*, John xii. 2. Next day I was at *Germantown*, at the burial of a ſon of *Dennis Conrad*, at which alſo was our friend *Abigail Bowles*. On the ſixth day following, I went to the general-meeting of miniſters and elders at *Burlington*, where I again met with our ſaid friend and many others: the firſt day meeting was large; and on ſecond day was the quarterly-meeting for the county; and third day was their youths-meeting, which was large, and many weighty truths were delivered in that meeting. On fourth day we were at a meeting at *Springfield*; the houſe was pretty much thronged, and friends were exhorted, thankfully to commemorate the mercies

cies and favours of the Almighty to them, and deſired to enlarge their meeting-houſes as their number increaſed; for in thoſe parts there was ſuch an openneſs in the hearts of the people, and increaſe of their number, that friends had already agreed on building two meeting-houſes between *Croſwicks* and *Burlington*; their zeal and unanimity therein, was worthy of commendation. Fifth day being the week day meeting at *Burlington*; friends of the town deſired I would ſtay at it, I thought we had juſt before had divers good opportunities, and my own inclinations ſeemed to lead to my family; but friends being deſirous of my ſtaying, I did ſo, and we had a good ſolid meeting. After meeting a ſolid good friend ſaid, "He thought we had the beſt wine at laſt:" and indeed the love of God through Chriſt, is ſo ſweet to his people, that the laſt often ſeems the beſt, when it is only a renewed viſitation of the ſame love to his children. So I went home rejoicing that I was in ſome good meaſure accounted worthy to ſerve ſo good, and ſo gracious a maſter.

On the 6th day of the firſt month (being the firſt of the week) I was at the morning and afternoon meetings in *Philadelphia*, wherein thoſe who call themſelves *Free-thinkers* were exhorted, to be careful of drinking too freely, leſt they might juſtly be called free-drinkers; for many times ſuch, when they drink too freely of ſtrong liquor, think, and ſpeak too freely their own corrupt notions, to the diſhonour of God, and to the ſcandal of religion in general.

Soon after I was at the firſt day meeting at *Philadelphia*; and in this month I went to the *Jerſeys*, and was at three large meetings in company with *Abigail Bowles*, in which our ſaid friend had good ſervice, to the comfort of friends, convincing of gainſayers, and confirming the weak, and the people were glad of our viſit.

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The 15th day of this month I was at *Burlington* at the burial of my good friend and old acquaintance *Abraham Bickley*, at whoſe funeral were great numbers of people, he being well-beloved of his neighbours: Chriſt's raiſing *Lazarus* out of the grave, and his tenderneſs and weeping there, was ſpoken of, in order to ſtir people up to a tender, religious exerciſe of mind, which is too much wanting among many of the profeſſors of his holy name, who have too little ſenſe of that which ſhould bring true tenderneſs over their minds, being more in earth than in heaven; ſo that they are dry and barren, as to the things of God. The meeting ended (to ſatisfaction) with ſupplications to the Almighty.

A few days after, I was at our general ſpring-meeting in *Philadelphia*, which was large; where our friends *Robert Jordan* and *Abigail Bowles* had good ſervice.

This week I was at four very large meetings, at *Philadelphia*, *Frankfort*, and *Abington*, much to my ſatisfaction, tho' I had no vocal ſervice therein; yet my heart was broken into tenderneſs and tears, under the miniſtry of ſeveral weighty, ſolid teſtimonies that were borne by good and living miniſters, qualified to preach the goſpel in the demonſtration of the ſpirit, and with power.

The 26th of the firſt month, 1726, I went to *Germantown* meeting, which was large, and I was opened therein to ſpeak of the viſion of the prophet *Ezekiel*, of the holy waters, which proceeded from under the threſhold of the ſanctuary, which the angel meaſuring, they grew deeper and deeper, until they became a river to ſwim in, *Ezek.* xlvii. 5. Which myſtically ſheweth the work of grace, converſion, and regeneration; and that theſe holy waters the ſoul muſt drink of, and be waſh'd, and baptiz'd in, are ſpiritual and ſupernatural, and therefore not to be meaſur'd by the ſpirit and will of man, in his natural ſtate, accord-

ing to the prophet *Iſaiah*, chap. xxxiii. v. 21. Man, before he can ſwim therein, muſt be ſtript of all his ſelf righteouſneſs, and artificial religion, tho' as ſplendid and beautiful as a gallant ſhip, or galley with oars, which in this reſpect, is agreeable to the ſtate of men ſwimming in elementary water, where the moſt skilful have ſometimes loſt their lives, for want of being naked or uncloth'd; and thoſe who had not yet attain'd much experience, were advis'd not to go out of their depth, but to wait in patience and humility, to enjoy the medicinal virtue of the trees growing by the ſide of this river, whoſe fruit is for meat, and leaves for medicine, *Ezek.* xlvii. 12. The people of this meeting were generally *Germans*, ſeveral of whom ſtaid in the houſe after the meeting was over, and were broken into tenderneſs, in a ſenſe of the preſence and love of God unto us, for which I was alſo humbly thankful and bowed in ſpirit.

I was at the third day weekly meeting in *Philadelphia*, which was but ſmall, conſidering the large number of thoſe profeſſing to be of our ſociety in this city; thoſe preſent were cloſely and tenderly exhorted to be zealous for good works, and againſt bad works; not reſpecting the perſon of any man; the abominations committed by ſome under our profeſſion, in this city and province, calling for humiliation; and as the promiſe of God's favour was to thoſe who mourn'd with ſighs and cries for the abominations among his people formerly, *Ezek.* ix. 4, 6. ſo now, as many as are under the ſame concern, may hope for preſervation and ſalvation, if he ſhould in like manner viſit us, as at this time he doth ſome of our neighbours; there being a great ſickneſs and mortality in ſome of the adjacent places.

In the ſecond month, I viſited the meetings of friends at *Haverford*, *Newtown*, *Radnor*, and *Merion*; which meetings conſiſt chiefly of antient *Britons*, who are a religious, induſtrious, and increaſing people;

ple; among whom my ſervice was (as they expreſſed) to our mutual ſatisfaction. After my return home, I went to viſit friends at the falls of *Delaware*, and was at a large meeting in their new meeting-houſe. After a ſatisfactory meeting at *Frankfort*, on the fifth day of the ſame week, I went with *Ennion Williams* to his ſon's marriage; and the next day he, and ſeveral other friends, accompanied me to *Woodbury-creek*, and had a good open meeting, and that night went to *James Lord's*, and next morning, went towards *Salem*, and lodged at *Iſaac Sharp's*; where I was informed of a great mortality at *Cohanſy*. The 24th of ſecond month was the general meeting at *Salem*, which was a large gathering of people of different perſuaſions, from many parts of the country, where the doctrine of the goſpel was preached in great love to the people, which they heard with ſolid attention. From *Salem* I went to *Alloway's-creek* and *Cohanſy*, and had meetings there: I was informed that more than ſeventy perſons had lately died here of a malignant [illegible]emper, tho' it ſeem'd to abate, none dying while [illegible] were there. At *Cohanſy* the meeting was large and ſolid, tho' but few of our ſociety there; and they were earneſtly admoniſhed to a proper diſpoſition of mind, to fit them either for life or death, and reminded of the regard of the Almighty to ſuch as live in his fear, who will have peace in their death, and their exchange will be glorious, when they are taken out of this life; but with the wicked it is not ſo.

From *Cohanſy* I went thro' the wilderneſs over *Maurice's* river, accompanied by *James Daniel*, thro' a miry, boggy way, in which we ſaw no houſe for about forty miles, except at the ferry, and that night we got to *Richard Townſhend's*, of *Cape-May*, where we were kindly received; next day we had a meeting at *Rebecca Garriſon's*, and the day after a pretty large one at *Richard Townſhend's*, and then went down to

the *Cape*, and had a meeting at *John Page*'s, and next day another at *Aaron Leaming*'s; ſeveral expreſſed their ſatisfaction with thoſe meetings. I lodg'd two nights at *Jacob Spicer*'s (my wife's brother.)

From *Cape-may*, we travelled along the ſea-coaſt to *Great-egg-harbour*, had another meeting, much larger than the firſt, at *Rebecca Garriſon*'s, and here I was much concerned to promote the ſettling a monthly-meeting, for the well ordering the affairs of our ſociety.

We ſwam our creatures over *Egg-harbour* river, and went over ourſelves in cannoes, and afterwards we had a meeting at *Richard Summers*'s, which was as large as could be expected, conſidering the peoples living at a diſtance from each other.

The next meeting we had at *John Scull*'s; and on firſt day we had a large one at *Peter White*'s, and on ſecond day at *Japhet Leeds*'s, and then we went five miles through a marſh to *Little-egg-harbour* river, and had a meeting at their meeting houſe on the fourth day of the week, and 11th d[illegible] of the month, which was the larger by the additi[illegible] of the owners, maſters, and mariners, of t[illegible] ſloops from *New-York*, who, hearing of the meeting, came to it. And the next day we had another meeting at the ſame place, and lodged at *Jervis Faro*'s. After theſe two meetings, I left *Egg-harbour*, accompanied by ſeveral friends from thence, and travelled about forty miles, before we came to any houſe. In the evening we reach'd a friend's houſe, where we were kindly entertained, and next morning we got to *Burlington*, and ſo home, where I found all well, and was therefore thankful to the Almighty.----In this journey I travelled about three hundred miles, had 21 meetings, and was from home about three weeks.

In the third month I ſtaid at and about home, viſiting the meetings at *Philadelphia*, *Germantown*, *Abington*, and *Frankfort*.

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In the fourth month I left my family, and went back in the woods as far as *Oley*. I was from home nine days, travelled about one hundred and fifty miles, and had six meetings at *Oley*, *Perkiomen*, and divers other places, chiefly in barns and open places, there being large companies of people, and few meeting-houses yet built in those parts of the country. In this journey I suffered pretty much thro' the heat---The first meeting was at the iron-works settled a little beyond a place called *Mount-misery*; I was concerned for those people, having heard of their rude doings before I left my habitation; and altho' some were rude, others behaved themselves soberly, and expressed their thankfulness for that visitation, as I do for the opportunity I had of clearing myself to them. On my return homewards I cross'd *Schuylkill*, and went to *Samuel Nutt's* iron-works, where I had a large, quiet, solid meeting: and the next day I call'd to see my old friend *David Meredith*, who being about 89 years of age, I thought it probable I might not have another opportunity of seeing him. He met me with gladness, and told me, "It was their meeting-day;" so that I staid, and was much comforted and tendered by the power of Christ; after which I came home that night.

On the next first day, after my return, I went to *Philadelphia*, and, after the afternoon meeting, to *Darby*, and from thence to a yearly meeting in *Chester* county, held at *Goshen*; tho' the season was wet, this was a large good meeting; at which there were three young men, who were lately called to the work of the ministry, whom I was glad to hear declare the truth in the power and simplicity of the gospel of Christ, being of the mind of *Moses*, when he said, in answer to *Joshua*, *Would God that all the Lord's people were prophets, and that the Lord would put of his spirit upon them*, Num. xi. 29. After this meeting I went to *Springfield*, and the next day returned home.

On

On the 22d of the fourth month, I went to the marriage of *John Lee*'s daughter at *Springfield*, in *Chester* county: the meeting was large, and I was concerned to ſpeak moſtly to the young people, adviſing them to ſeek the Lord in that great affair of marriage, that they be careful how and on whom they ſet their affections, and not to draw out one another's minds if they did not intend an honourable marriage; and reminding them of the ill tendency of courting ſeveral at a time, or ſuffering ſeveral to court at once, and that they be chaſte and true in their proceedings duly regarding the advice of the apoſtle, *Be not unequally yoked*, for to be ſure all ſuch marriages are unequal, when thoſe who marry are of different principles in religion. The meeting ended with tender ſupplication for preſervation through whatever exerciſes, further troubles or trials, temptations, or afflictions, we might meet with in the world, that we might end well at laſt, and live for ever to praiſe and glorify God and the Lamb, who, thro' the holy eternal ſpirit, is worthy forever.

On the receipt of the laſt letter from my dear father, which I ſome time ſince mentioned, I was apprehenſive it might be his laſt, which it proved to be; for the next letter from my dear brother gave me intelligence of his death, which I received the 25th of the fourth month this year. The news of my dear father's deceaſe took ſuch hold on my mind (tho' I daily expected it) that for ſome time I was hardly ſociable--Oh how have I been ſometimes comforted in his loving and tender epiſtles! At the receipt of which I have cry'd to the Lord, that, if it pleaſed him, I might have a double portion of the ſpirit which he gave to my father: but Oh! Now I muſt never hear more from him in this world; yet in this I have ſome inward comfort, that I hope we ſhall meet where we ſhall never part more.---Here follows a part of my

affectionate

affectionate brother's account of my father's death and burial.

Edmonton, 25th of 1st month, 1726.

Dear brother,

'THIS comes with the ſorrowful account of 'our dear father's deceaſe, who departed this 'life the 7th inſt. after having been indiſpoſed about 'a fortnight---I have herewith ſent a particular ac- 'count of ſome remarkable paſſages, and his laſt ex- 'preſſions in his ſickneſs; that part relating to his 'convincement, he deſired ſhould be commited to 'writing, which I have done, and ſent it to thee.

'I was with him ſeveral times in his laſt illneſs, and 'moſt of the two laſt days of his life as thou mayſt 'perceive by the contents---Our worthy father was 'honourably buried on the 11th inſt. being carried 'from his own houſe to the meeting-houſe at *Horſle- 'down*, accompanied with his relations, where was a 'large meeting of many people, as many as the meet- 'ing houſe could well contain, and many teſtimonies 'were there borne to the innocent, exemplary life, 'integrity and honeſt zeal of our dear father, ſo con- 'current and unanimous, that I have hardly known 'any ſuch occaſion more remarkable: he was ac- 'companied from thence to the grave very ſolemnly, 'and there in like manner interred, where a further 'teſtimony was given to his honeſt life and conver- 'ſation, and lively zeal for the holy truth, whereof 'he made profeſſion.

'*Dear Brother*, tho' it be a ſorrowful occaſion 'of writing, yet herein we may be comforted, in 'conſideration that our father went to his grave in 'peace in a good old age: he had his underſtanding 'and memory to the laſt in a wonderful manner. I be- 'lieve (as I have ſometimes ſaid) that he embraced 'death as joyfully as ever he did any happy accident 'of his life: I remember one paſſage of his chearful

reſignation,

'resignation, finding him fine and cheary when I 'came to see him, a week before his decease, and he 'shewing me how well he could walk about the room, 'and would have went out of it, tho' he was very 'bad the day before, so that I said, Father, I hope, 'thou wilt get over this illness; but he answered me 'pretty quick and loud, *No, but I don't tho'*: 'tis 'not long since he was at my house, and was chearful 'and well, but spoke as if he thought it would be the 'last time.---My wife said, Father, thou mayst live 'some years; but he replied, Is it not better for me 'to die, and go to Christ? So, dear brother, with 'dear love to thee, my sister, and thy dear children, 'and our relations, I conclude, with earnest desires 'for thy welfare,

Thy affectionate brother,

GEO. CHALKLEY.

My brother's account of my father's convincement, and of his last sickness and dying words.

MY father was born of religious parents at *Kempton*, near *Hitching* in *Hertfordshire*, the 1st of ninth month, 1642; his father's name was *Thomas Chalkley*, by trade a dealer in meal, by profession of the church of England, and zealous in his way, as was also his wife.

They had four sons and three daughters, *Thomas*, *John*, *George* and *Robert*; *Elizabeth*, *Sarah* and *Mary*. My father (being the third son) was convinced very young at a meeting by *Enfield Chaceside*, near *Winchmore hill*, through the powerful ministry of *William Brend*, who was an eminent minister in the Lord's hand in that day, and had been a great sufferer for his testimony in *New-England*. He was preaching, as I heard my father several times say, upon these words of the preacher, *Eccles.* xi. 9. *Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy*

thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes; but know thou, that for theſe things God will bring thee into judgment. Upon which ſubject he ſpoke ſo home to my father's ſtate and condition, that he was convinced, and two others of his companions were reached and affected with the teſtimony of Chriſt's truth and goſpel; my father and two young men had been walking in the fields, having religious converſation together, and were providentially directed to the meeting, by obſerving ſome friends going to it, whom they followed thither: one of his companions was *Samuel Hodges*, who lived and died a faithful friend, at whoſe houſe in ſucceeding times a meeting was ſettled, and is there continued, and a meeting-houſe built at this day at *Mims*, in *Hertfordſhire*.

My father was the firſt of the family who received the teſtimony of truth as it is in Jeſus, after which his father and mother were convinced, and all his brothers and ſiſters, who lived and died honeſt friends, except one who died young, continuing in the church of *England* perſuaſion. Soon after the convincement of my father and his two companions aforeſaid, they met with a trial of their faith and patience; for being taken at a religious meeting of friends, they were all three committed to the New-priſon in *White-Chapel*, where having continued priſoners for ſome time, the magiſtrates obſerving their chriſtian courage, boldneſs and innocency, and being touch'd with tenderneſs towards them, conſidering their youth, they diſcharged them.

My father, about the 25th year of his age, married my mother (a virtuous young woman) who was the widow of *Nathaniel Harding*, a friend, who died under the ſentence of baniſhment for his profeſſion of Chriſt; the above account I had from my father's own mouth; what follows fell within my own obſervation.

My dear father met with great exerciſes and diſappointments in his early days; he, dealing in his father's buſineſs, ſold meal to ſome who broke in his debt, which brought him low in the world, in the which low eſtate he was an eminent example of patience, reſignation and induſtry, labouring with his hands for the ſupport of his family, and conſcientiouſly anſwered all his engagements; ſo that it may be juſtly ſaid of him, he was careful that he might *owe nothing to any man but love*; and farther, he was very conſtant in keeping to their meetings, being a good example therein, tho' in very hot times of perſecution; for when friends were ſorely and ſeverely perſecuted on account of keeping their religious meetings, and the priſons filled with them through the nation, and their goods taken away, and much ſpoil and havoc made about the years 1680 to 1684, my father conſtantly attended meetings, and never miſſed, as I remember, when well, and tho' he was ſometimes concerned to ſpeak by way of exhortation to friends in their public meetings, when they were kept out of their meeting-houſes (by the then powers) to ſtand faithful to the truth, and teſtifying of the ſolid comfort and ſatisfaction thoſe who had truly waited on the Lord, which the faithful enjoyed, notwithſtanding their deep and many ſufferings for Chriſt's ſake, and his goſpel, it pleaſed the Lord to preſerve him by his divine providence, that he did not ſuffer impriſonment, tho' the wicked informers were very buſy in that time of ſevere perſecution. I may farther add, that when father was about 60 years of age, he had a concern to viſit friends meetings in the north of *England*, and ſome other parts of the nation; and in the 75th year of his age, he travelled to *Cheſter*, and from thence (in company with *James Bates*, a public friend, of *Virginia*) went over for *Ireland*; in all which ſervices he had good ſatisfaction, and was well re-

received of friends: divers other journies and travels he performed not here noted; but this journey into another nation at 75 years of age, ſhews his age had not quenched his love and zeal for his Lord's work and ſervice.

In our father's old-age he was attended with very great exerciſes: about the 77th year of his age; as he was aſſiſting his men in the dusk of the evening, he miſſed his footing, and fell down, and broke his leg; and ſoon after his leg was well, he met with another accident by a fall which diſabled him, and made him lame to his death, never recovering the hurt he had by that fall which was after this manner; he was ſitting in a chair by his door on a plank, which not being ſet faſt, it fell, and he, to ſave himſelf from the ſtroke of the plank, fell with his hip on the ſtones, and got hurt exceedingly, notwithſtanding he was remarkable for his activity; he would walk (tho' ſo aged, and alſo lame) as far as the *Work-houſe*, *Devonſhire-houſe*, and *Bull* and *Mouth* meetings [two or three miles from home] The laſt bad accident that befel him, was about three weeks before his death, when being walking in the timber-yard, a ſingle plank, which ſtood againſt a pile fell down, and ſtriking him on the ſide, threw him down; he complained not much of the blow till about a week after, when he was taken with a violent pain in his ſide, on the very place where he received the ſtroke, and, when his cough took him (with which he was often troubled) the pain was very great; howbeit; thro' means of a ſear cloth he received ſome eaſe, and the pain of his ſide abated, and the cough went off; but a violent flux followedd, an it brought him very low, and extream weak; ſo that it was thought he could not continue long; upon which notice was ſent to me, and I went to ſee him, and found him very low; but he revived, and changed often in this laſt illneſs;

I having been to ſee him five or ſix days before, having an account he was ill, I then found him chearful, and thought he might recover. He continued all the time of his illneſs in a patient and reſigned frame of mind, on a firſt day, in the afternoon, he took his bed, being the ſixth of the firſt month, and in the evening, after the afternoon-meeting (which was the day before his death) ſeveral friends came to viſit him, who, finding him very weak, after a little ſtay, went to take their leave of him, whom he deſired to ſit down, and after ſome time of ſilence, he broke forth in declaration in an intelligible and lively manner, to this effect, ſaying; *We have no continuing city here, but ſeek one to come, which hath foundations, whoſe builder and maker is God: friends, that we may all labour to be prepared for our laſt and great change, that when this earthly tabernacle ſhall be diſſolved, we may have a habitation with the Lord, a building not made with hands, eternal in the heavens, and that it might be thus, the Lord hath ſhewed thee, O man, what is good, viz. To do juſtly, love mercy, and walk humbly with thy God. I do not expect but this will be the laſt night I ſhall have in this world, and I deſire it may be remembered, as the words of a dying man* (which came to paſs, for he died the next day) *O that we may labour to be cloathed upon with our houſe that is from heaven, ſo that when the finiſhing hour comes, we may have nothing to do, but to die.* About one or two a clock, the next morning he began to change, and deſired to ſee me; I came to him, and found him very ſenſible, but expected his end quickly to approach; he ſaying, He was waiting for his change. My ſon-in-law, *Samuel Thornton*, being with me, and we ſitting by the bed-ſide, with his nurſe, his houſe-keeper, and his man, about the 4th hour in the morning, he pray'd fervently after this manner: *Lord, now leteſt thou thy ſervant depart in peace,*

for

for mine eyes have ſeen thy ſalvation, which thou haſt prepared before the face of all people (thou haſt given thy Son) a light to enlighten the Gentiles, *and to be the glory of thy people* Iſrael; *and now, Lord be with thy people and ſervants, and preſerve my near and dear relations, and keep them from the ſnares and temptations of the enemy, that in thy truth they may fear thy great name.*

After a little time of ſilence, he deſired me to remember his dear love, in the life of Chriſt Jeſus, to my dear brother, *Thomas Chalkley*, in *Pennſylvania*, and to all my old friends and acquaintance.

About the 11th hour in the morning he enquired how the tide was, which no body preſent could exactly tell; ſome time after he asked again; his man then went out to ſee, returning, he told him, it would be high-water about 3 a clock in the afternoon; he then lay ſtill a while, and after ſome pauſe ſpoke chearfully out loud, ſo that all in the room might hear him, *I ſhall go off about five*; his man ſaid, Maſter, how doſt thou know? To which he anſwered, *Know I do not know, but I believe it.* After this the apothecary, one of his neighbours (among whom he was well beloved) about noon came to ſee him, and asked him how he was? Father anſwered, that for three or four hours in the night, he thought he ſhould have gone. Why, ſaid he, ſir, it will be no ſurpriſe to you, I hope. No, no, ſaid my father, very chearfully. He taking leave of father, ſaid, the Lord be with you. To whom father anſwered, and with thee alſo: the doctor having ordered him a comfortable cordial to drink, he drank it willingly, and then ſaid, *I don't think to drink any more in this world; but I hope I ſhall drink plentifully of the river of life:* then drawing near his end, finding his ſtrength fail, there, being a cord by his order at the bed's feet, he raiſed himſelf up thereby as long as he had any ſtrength left in his hands,

hands, and when his hands and ſhoulders fail'd, and his head, when laſt lifted up, he ſpoke very low and faultering, yet ſo as I could underſtand, and ſaid, *Now I am a going*, and about an hour after, lying all the while without ſigh or groan, departed this life as in a ſlumber in ſweet peace, according as he had foretold, juſt as the clock ſtruck five, in a perfect enjoyment of that legacy our Saviour left his followers; *My peace I leave with you*, &c. leaving us of the ſucceeding generation, a good example to follow; who, as he lived, ſo he died, like a lamb, in the eighty-fourth year of his age, the ſeventh day of the firſt month, 1725-6.

GEO. CHALKLEY.

To which account I ſhall add the following ſhort teſtimony concerning my dear and greatly beloved father, *George Chalkley*, viz.

I have a great deal in my heart, more than I can write concerning my dear father's life, it having been a wonderful life to me from my youth up; his early care of me, and counſel to me, when I was too thoughtleſs and wild, melts me into tears now in the remembrance of it, and my tender mother was a partner with him in the ſame exerciſe, and ſhe died in like peace: the laſt words I heard her ſpeak, were, *I long to be diſſolved.* And as to my tender father, I would record a little briefly in memory of him, that he was,

1ſt, A true and faithful ſervant of Chriſt.

2d, A tender and affectionate husband: I lived at home with my parents about twenty years, and I never heard (that I remember) an angry expreſſion between them, only once ſomething had troubled them, and they both wept, my father ſaying, I have been an indulgent husband unto thee, and my mother anſwered, I have not been one of the

worſt

worſt of wives to thee; which were the harſheſt words, and the greateſt difference that I obſerved between them; for their life was a life of peace and love, and they were an excellent example to us their children. Oh! may we follow them therein to the end!

3d, He had a fatherly care for his children, in tender prayers for us, and in good advice to us, and in giving us learning according to his ability, and teaching us (by his example, as well as precept) induſtry, humility, and the true religion of our bleſſed Saviour, endeavouring to plant it in us betimes, and to deſtroy the evil root of ſin in us, while young.

4th, I was his ſervant, as well as ſon, and I can truly ſay, his ſervice was delightful, and his company pleaſing and profitable to me; and he was alſo beloved much by his other ſervants.

5th, He was univerſally beloved by his neighbours, and I do not remember any difference between him and them, in the many years I lived with him; but all was peace and love.

6th, He was very loving to his relations, and true to his friends, and a hearty well-wiſher and lover of his king and country.

T. C.

Our general meeting at *Frankfort*, the 30th of fourth month, was large, our friend *William Piggot*, from *London*, being there (in the courſe of his viſit to friends in *America*) and had cloſe work and good ſervice in this meeting.

In the fifth month, 1726, I viſited the meetings of friends at *Philadelphia*, *Germantown*, and *Bybury*, in ſome of which meetings, as alſo at our own at *Frankfort*, I had very comfortable ſatisfaction: my teſtimony was pretty ſharp ſometimes to tranſgreſſors, and therefore ſome of them hated me, as the *Jews* did

did my great maſter: becauſe I was concerned to teſtify, that their deeds were evil, and to excite my friends to manifeſt a chriſtian zeal, by openly denying ungodly men, while they continue in their ungodly works; but when they become truly penitent, and reform their lives, the arms of Chriſt, and his church, will be open to them.

Being under ſome melancholy thoughts, becauſe ſome perſons, for whom I wiſhed well, and to whom I had been of ſervice, were ſo envious and malicious as to tell falſe ſtories of me, tending to defame me; as I was riding to our meeting, it opened with ſatisfaction to my mind, *The more my enemies hate me, the more I'll love, if that can be*; and I had hearty deſires to come up in the practice of this reſolution: and I then thought I ſhould come up with them all, for if a man loves and prays for his enemies; if they are gained, he is inſtrumental to their good, and ſo hath cauſe of rejoicing; and if they are not gained, he heaps coals of fire on their heads; ſo that every true chriſtian, by keeping under the croſs of Chriſt, and in the practice of his doctrine, gets the better of his enemies.

In the beginning of the ſixth month, I was at the burial of *Robert Fletcher*, a worthy man, and one univerſally beloved by all ſorts of people (as far as ever I heard) there was a large meeting at his funeral, wherein ſeveral teſtimonies, ſuitable to the occaſion, were borne: Some of his laſt words were mentioned, which were, *That he had lived according to the meaſure of grace given him*. And the doctrine of the reſurrection was maintained according to ſcripture, and the people were exhorted to prepare for their final change. The death of this friend was a loſs to the country, to our ſociety, and to his neighbours, as well as to his family and friends.

After meeting I travelled towards *Uwchland*, had a meeting there on firſt day, and on ſecond day another

ther meeting at *Lewis Walker*'s, and on third day, was at a general meeting at *Haverford*; friends were exhorted to dwell in the love of God, one towards another; for if they loſt their love, they would loſe their religion, their peace, and their God; for *God is love, and thoſe that dwell in God, dwell in love.*

My neighbour *Daniel Worthington*, accompanied me in this rough travel, ſome part of the way being hilly, and very ſtony and buſhy, and the weather wet. We had four meetings, and rode about fourſcore miles; and tho' I had travelled much in this province, I had never been at ſome of thoſe places before: but a few nights before I ſet out, I had a plain proſpect of them in a dream, or night viſion, as I ſaw them afterwards, which I thought ſome-what remarkable.

The people inhabiting this province, are now become numerous, and make many ſettlements in the woods, more than I have obſerved in my travels in any of the *Britiſh* plantations; and there hath long been a deſire in my mind that they might proſper in the work of true and thorough reformation; and a godly fear and concern being upon me, I have ſometimes put them in mind of the ſtate of this land, when their fathers firſt came and ſettled in it; and to caution them, of growing careleſs, and forgetting the Lord, leſt he ſhould forſake them, and *turn their now fruitful fields into a barren wilderneſs*, as this was ſo lately; which it is eaſy with him to do, if he pleaſes, for the ſins of the people.

After my return home, I viſited many meetings, as, *Abington* (youths-meeting) *Philadelphia*, and *Cheſter*. At *Cheſter* I was concerned to direct the people to that power in themſelves, which is the life of religion, and to be careful not to reſt in the beſt forms without it; for if we had only the form of godlineſs, and had not the life and power of it, it might be as

reaſonable for people to turn away from us, as it was for our fore-fathers to turn away from other ſocieties.

In the ſeventh month, I was at our yearly-meeting held at *Burlington*, for the province of *New-Jerſey* and *Pennſylvania*, which was a very large meeting, there being friends from *New-England*, *Rhode-iſland*, and *Europe*.

Firſt day morning I went to *Eveſham* to the burial of our ſerviceable friend *Jervis Stockdale*; he being in good eſteem, there was much people: the meeting was in a good tender frame, and continued ſeveral hours ſo, in which divers teſtimonies were deliver'd in order to ſtir up people to truth and righteouſneſs, and godly living, that they might die well. I lodg'd the night before at *Peter Fearon*'s, and in the morning I was awaked out of my ſleep, as it were by a voice expreſſing theſe words; HE THAT LIVETH AND BELIEVETH IN ME SHALL NEVER DIE. This I took to be the voice of Chriſt, I do not know that it was vocal, but it was as plain as one. From theſe expreſſions I had to obſerve to the people, the happy ſtate and priviledge of thoſe who live and believe in Chriſt, and that ſuch muſt not live in ſin.

During the time of our yearly meeting, ſome rude people came up the river in a ſmall ſloop, provided by them for that purpoſe, and ſpent their time in drinking, carowſing, and firing of guns, to the grief and concern of friends, who were religiouſly diſcharging their duty, in ſerving and worſhipping the Almighty; and it is obſervable, that one of theſe diſorderly perſons had his hand ſhot off at that time, and that the chief promoters and actors in this riotous company, were ſoon after cut off by death, in the prime of their days.

After the general meeting was over, which ended well, friends in the love of God departed in peace

for

for their ſeveral habitations, praiſing and glorifying God.

In the beginning of the eighth month, having ſome buſineſs at *Cape-May*, I ferried over to *Glouceſter*, and went the firſt night to *James Lord's*, lodged there, got up before day, it being firſt day morning, and rode near thirty miles to *Salem*, where we had a good meeting, and ſo went to *Alloway's* creek, *Cohanſey*, and thro' a barren wilderneſs to *Cape-May*, where we had one meeting, and returned by way of *Egg-Harbour* home; in which journey I travelled upwards of two hundred miles. At *Cape-May* I was concerned to write a few lines concerning ſwearing, as follows, *viz.*

"Chriſtians ought not to ſwear in any caſe, for theſe reaſons---1ſt, Becauſe Chriſt their Lord, forbad it? unto whom the angels in heaven muſt be ſubject, and, doubtleſs, ſo muſt mortal man, to whom he gave the precept. We muſt and ought to be ſubject to Chriſt, who is *Lord of Lords, and King of kings, and the Judge of the quick and the dead:* to him all mortals muſt be accountable for their diſobedience. He ſays, in his ſermon on the mount, thus, *I ſay, ſwear not at all:* wherefore, how can chriſtians (or ſuch who are his friends) ſwear, ſince he ſays alſo, *Ye are my friends, if ye do whatſoever I command you?* So conſequently thoſe who diſobey his commands, muſt be his enemies. To this command it is objected, that Chriſt only ſpoke againſt common or profane ſwearing: but this muſt needs be a great miſtake, becauſe Chriſt ſays, *It was ſaid in old time, Thou ſhalt perform unto the Lord thine oaths* (alluding to the law of *Moſes*) which oaths were ſolemn and religious; therefore Chriſt did not only prohibit vain and profane ſwearing, but all ſwearing: if we underſtand the word, *all*, and what *all* ſignifies, then all and any ſwearing whatſoever, is not lawful for a chriſtian,

according to Christ's law and command, which is positive to his followers.

"2dly, *James* (the holy apostle of Christ, our lawgiver, and our king) says, *Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath.* Christ says, *Swear not at all*; and *James*, his disciple and apostle, says, *Swear not by any oath*; wherefore, if swearing on the bible be any oath, or is swearing at all, it is contrary to the express doctrine of Christ, and his apostle *James*, as is plain from the above cited Texts.

"3dly, the primitive christians did not swear at all, in the first ages of christianity. Query, Whether our modern swearing christians are better than the primitive ones, who for Christ, and conscience sake, could not swear at all, even before a magistrate, tho' legally called?

"4thly, Many christians have suffered death, because they for conscience sake could not swear, and so break the command of Christ their Lord; and do not our modern christians trample upon their testimony and sufferings? some of whom suffered death for not swearing before the heathen magistrates, and some were martyr'd by the papists; judge then whether the persecuted or persecutors were in the right?

"5thly, Many of our worthy friends and fore-fathers (since the former) have suffer'd to death in goals for not swearing, when required by persecuting protestants, because for Christ's sake and saying, as above, they could not swear at all: and this hath been a testimony which our society hath constantly borne ever since we have been a people, for the reasons above, and more also, if there were occasion, which might be given."

The 23d of the 8th month, I was at the morning meeting at *Philadelphia*, on a first day of the week, which was large, and I was concerned therein to exhort

friends

friends to labour to purge and cleanſe our ſociety of ſuch under our profeſſion who live in open prophaneneſs, and are riotous in their converſations. I was at the bank-meeting in the afternoon, where we had a comfortable time: and the next ſixth day of the week I was at our monthly meeting, where it was unanimouſly agreed, in conſideration of ſome late indecent conduct of ſome perſons pretending to be of our profeſſion, that a teſtimony from that meeting ſhould go forth againſt ſuch diſorderly doings and unchriſtian practices; and that all ſuch perſons, who are irregular in their converſations, be diſown'd to be of our community, until they by repentance, manifeſt their reformation; which was accordingly ſoon after publiſhed, and read in our firſt day morning meeting, and in our youths-meeting. And about this time our governor iſſued a ſeaſonable proclamation againſt drinking to exceſs, gaming, ſwearing profanely, revelling, night-walking, and diſturbing the peace, and other immoralities; which afforded ſome ſatisfaction to ſober and well-inclined friends, and others: yet there remained a great exerciſe and concern upon my mind, that ſome young people, whoſe parents had been careful in training them up, were grown ſo wicked, that by their extravagant conduct, they not only diſturb'd our religious meetings, but likewiſe became obnoxious to the peaceable government we live under.

In the ninth month I was at divers meetings, at *Merion*, *Germantown*, *Fairhill*, *Abington*, and *Philadelphia*; in which were ſeveral marriages ſolemniz'd in a religious manner. And in the tenth month, I went in the county of *Salem*, about my affairs: it happened to be at the time of the quarterly meeting for *Salem* and *Glouceſter* counties; but I did not know of it, until I came to *Salem*, where friends were glad to ſee me, as alſo I was to ſee them; there were ſome of us whoſe hearts were knit and united together as *Jonathan*'s and *David*'s, the divine love of God being

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ing much ſhed abroad in our hearts at that meeting: when it was over, and I had finiſhed my buſineſs, I could not be clear in my mind, without having ſome meetings in the ſaid counties of *Salem* and *Gloucester*; and tho' it was a ſickly time, and people died pretty much in thoſe parts where we were going, *James Lord* and I, in the love of Chriſt, viſited the meetings at *Alloway's* creek, *Cohanſey*, *Piles's-grove*, *Woodberry*, *Newtown*, and *Haddonfield*, having meetings every day in the week, except the laſt, and ſometimes riding near twenty miles after meeting, the days being at the ſhorteſt, and the weather very cold; but the Lord was with us, which made ſufficient amends for all the bodily hardſhips we met with.

I got home well, but weary, and was well and joyfully received by my loving ſpouſe, children, and ſervants; and I was truly thankful to the Moſt High, for his preſence and goodneſs continued to me; ſo that, tho' I perceiv'd my bodily ſtrength to decline apace, my ſight, hearing, and voice, failing much, I have occaſion to believe, at times I was helped even beyond nature in the work of Chriſt, my dear Lord and Maſter.

The 27th of the tenth month, I heard the news of the death of my dear friend *John Lee* (by one ſent to deſire my company at his burial) it affected me with ſorrow, he being an old acquaintance, and inward friend of mine, with whom I had travelled many miles: he was a living, ſerviceable miniſter of the goſpel of Chriſt, and inſtrumental to convince divers of that principle of divine light and truth, which we profeſs. I could not be at his burial, becauſe of my indiſpoſition, and the unſeaſonableneſs of the weather; yet I think it my duty, to ſay this concerning him; That our love and friendſhip was conſtant and intire unto the end, having been acquainted about thirty five years, as near as I can remember.

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In the eleventh month, as I was meditating in my cloſet, on the duty and beauty of that great virtue of temperance, it appeared very bright to the view of my mind, and the great benefit of it to thoſe who loved and lived in it: 1ſt, As to religion, it tends to keep the mind in an even temper; which is a help to devotion, and the practice of religious duties. 2dly, It is a great preſervative to health, and a good conſtitution. 3dly, It is a bleſſing to poſterity, in many conſiderations. Whereas intemperance deſtroys the health, ſtains the reputation, hurts poſterity (in reſpect to a healthy conſtitution of body and eſtate) ruins many families, brings to poverty and diſgrace, and, what is yet worſt of all, is a great lett to religion and the true fear of God, and is a great ſcandal to any who make profeſſion of the chriſtian religion.

In this month I accompanied *William Piggot* (who lately arrived from *London*, on a religious viſit to the meetings of friends in *America*.) From *Philadelphia* we went to my houſe at *Frankfort*, and from thence to *North-Wales*, and had two large ſatisfactory meetings on the firſt day; next day we were at the monthly meeting at *Abington*, the third day at *Frankfort*, and fourth day at *Germantown*. Fifth day I went to *Philadelphia* week day meeting, and the ſaid friend to *Abington* general meeting, and a few days after we met again at the quarterly meeting of miniſters and elders at *Philadelphia*.

The 8th of the twelfth month was our youths-meeting at *Frankfort*; many dying about this time, I was concerned in the meeting to put friends in mind of their mortality; and that I had told friends lately at their meetings at *Abington* and *Philadelphia*, That, as I was riding from my houſe to *Philadelphia*, about a mile from the city, I ſaw (in the viſion of life) the hand of the Lord ſtretched over the city and province, with a rod in it, in order to correct the

the inhabitants for their ſins and iniquities; which ſight affected my mind greatly, and altho' I did not hear any vocal voice, nor ſee any viſible hand, yet it was as plainly revealed to me as tho' I had: and that notwithſtanding I underſtood ſome ſlighted that teſtimony, yet I obſerved to them, that ſince that time, more people were taken away than common, as they now might ſee; and indeed that inward ſight and ſenſe I had of the diſpleaſure of God for the ſins of the times, made great impreſſion on my mind; and that no fleſh might glory, the Lord took from the evil to come, ſeveral ſober, well-inclined young people, as well as divers whoſe lives and converſations were evil and vicious; ſo that all had need to be warn'd to be watchful, and turn to the Lord, leſt he come at unawares, and call us ſuddenly out of the world unprepared. In the twelfth and firſt months many died, of all ages and profeſſions; and now ſome, who would hardly give credit to what I had delivered in ſeveral meetings, began to ſee the fulfilling of it, and great talk there was about it: and many ſolid and large meetings we had with the people at divers funerals about this time, exhorting the people not to ſlight the preſent viſitation of the Almighty, and to prepare for eternity, to meet the Judge of the quick and the dead, who ſtands at the door. And among many that were taken away by death, were ſome few of my particular friends; and firſt, dear *Hannah Hill*, who was a bright example of piety and charity, ſhe was like a nurſing mother to me in my affliction, as was her huſband more like a brother, than one not related, whoſe generous entertainment I may never forget at times. *Thomas Griffith*, and *Elizabeth* his wife, died alſo about this time: *Thomas* was a ſerviceable man, and well eſteemed in our ſociety: and his wife a noted woman for being helpful to, and viſiting the ſick: ſhe choſe the houſe of mourning, rather than the houſe of

of mirth. These were worthy antients, who made peaceable and good ends, to whom may be properly applied that remarkable text of scripture; *Mark the upright, and behold the just, for the end of that man is peace.*

In the second month, 1727, I proceeded on a voyage to *Barbados* on account of business, for the support of my family, and in order to discharge my just debts, which were occasioned by great losses by sea and land. Many of my friends were kind to me, and sent a cargo of goods, in the sloop *John*, *Anthony Peel* master, consigned to me for sales and returns. When the vessel was loaded, she proceeded down the river, and I went by land to *Salem*, and was at meeting there on first day, and on third day went on board the sloop at *Elsinburgh*: on the 8th of the second month, we took in our boat and anchors, and proceeded to sea. From *Elsinburgh* and the *Capes* I wrote to my wife, giving her an account how it was with me, and encouraged her to bear my absence with patience: It was indeed very hard for us to part.

I may not omit taking notice of an exercise which I felt one night as I lay on my bed in *Philadelphia* (on the 21st of the 1st month, my sleep being taken from me) which I recollected and wrote down on board the aforesaid vessel, and was in this manner, *viz.*

"That the Lord was angry with the people of *Philadelphia* and *Pennsylvania*, because of the great sins and wickedness which was committed by the inhabitants, in public houses, and elsewhere: and that the Lord was angry with the magistrates also, because they use not their power as they might do, in order to suppress wickedness; and do not so much as they ought, put the laws already made in execution against profaneness and immorality: and the Lord is angry with the representatives of

the people of the land, becauſe they take not ſo much care to ſuppreſs vice and wickedneſs, and wicked houſes, in which our youth are groſly corrupted, as they ought to do: and alſo the Lord is angry with many of the better ſort of the people, becauſe they ſeek after and love the things of this world, more than the things of his kingdom: and it was ſhewed me, that the anger of the Moſt High would ſtill be againſt us, until there was a greater reformation in theſe things." (*It is worthy of commendation, that our governor,* Thomas Lloyd, *ſometimes in the evening, before he went to reſt, us'd to go in perſon to public houſes, and order the people he found there to their own houſes, till at length, he was inſtrumental to promote better order, and did, in a great meaſure, ſuppreſs vice and immorality in the city.*)

For ſome days after we were at ſea, the weather was pleaſant, and we had our health, for which my heart was truly thankful. I exhorted the ſailors againſt ſwearing; and tho' they had been much us'd to it, they left it off, ſo that it was rare to hear any of them ſwear; for which reformation, ſo far, I was glad. I lent and gave them ſeveral good books, which they read, and ſhew'd much reſpect to me: but ſoon after the wind was contrary (for ſome days) and ſome in the veſſel were quarrelſome. I ask'd them what they thought of the ſaying of Chriſt, *viz. If a man ſmite thee on one cheek, turn to him the other alſo?* At which they were ſilent, and better condition'd to one another afterwards, and we had ſome reformation both from fighting and ſwearing. This voyage I was not ſo ſea-ſick as I formerly had been (tho' I had, before I left home, ſome uneaſy thoughts about my uſually being ſea-ſick) which I took as a peculiar favour from heaven. About the latitude of 20 degrees north, we met with calms and contrary winds, which was very hard for ſome in the veſſel to bear, they putting them-

themſelves much out of temper about it; as for my own part, I had been us'd to diſappointments, and therefore did not ſo much mind it. I ſpent pretty much of my time in reading and writing, and God being gracious, it was, in the main a comfortable time to me; and I enjoyed my health as well as ever I did at ſea in my life, for which I often breathed forth inward thanks to the Almighty. On the 5th of the third month we arrived at *Barbados*, and I was lovingly received by our friends, but came to a very low market for my goods.

I viſited friends meetings at *Bridge-town*, and *Spight's town*, and likewiſe at *Pumpkin-hill*, and the *Spring*. On the day of *Pentecoſt* (ſo called) we had a meeting at *Bridge-town*, in which was ſhewn, the work and operation of God's ſpirit on the old world, and under the law; and the everlaſting duration and operation of the ſame Holy Spirit under the goſpel diſpenſation; *which*, Chriſt ſaid, *ſhould abide forever*. At the quarterly meeting at *Spight's-town*, was judge *Allen*, and the captain of the man of war ſtationed there, with ſeveral others, not of our ſociety. I was much drawn forth in this meeting to ſpeak of the power of the Father, Son, and the Spirit, opening to the people how we had been miſrepreſented, in reſpect to our belief in the Trinity, or the holy *Three which bear record in heaven, the Father, Word, and Spirit, which Three are One*; for that it was clear and plain that we are more orthodox in our belief in the Deity, than thoſe who do not believe in the operation of the Holy Ghoſt; as alſo that none could be true chriſtians without it. It was queried, How could they be clear in their belief in the Holy Trinity, or the *Three that bear record in heaven*, who believe the holy ſpirit is ceaſed in his operations, gifts, or immediate revelations, and, if ceaſed, when, and where, to whom, and how? The people were very ſober and

attentive, and ſtaid all the time, and after the meeting was done ſome time, divers expreſſed their ſatisfaction with what was ſaid. My good friend *Peter Sharp*, of *Maryland*, was with me at this meeting, on whoſe account ſome of the people came. He had good ſervice in the meeting, and I was glad of his company in this iſland, where we joyfully met and parted in the love of Chriſt. At this meeting we had each of us a certificate from friends, ſignifying their unity with our converſations and ſervices. The laſt meeting I had at *Barbados* was at *Spight's-town*, on a firſt day; it was a ſolid good meeting, in which I took my leave of friends there, and exhorted them to believe in and hear Chriſt, he being a teacher that could not be removed from them, as men often were: and, tho' they were but few, they were deſired to meet in Chriſt's name; and I had to ſhew them the difference between us and other chriſtian profeſſors, who hold no public worſhip, if there be no outward teacher: whereas, if but two or three meet in the name of Chriſt, he has promiſed to be in the midſt of them; and he is the beſt teacher we can have.

On the 14th of fourth month we ſet ſail from this iſland, and, for the moſt part, had fair weather, and fair winds, and ſaw ſeveral ſhips, but ſpoke with none.

I was one evening leaning over the ſide of the veſſel, as being very loneſome (having little converſation with any in the veſſel, for divers reaſons) I turn'd from all outward things to the Lord, and was glad to feel his preſence and goodneſs, which was a comfort to me in my loneſome ſtate; and as my travels and concerns had call'd and caus'd me to be much on the ſeas, it alſo pleaſed my good and gracious God, to ſupport me thereon many times, in divers trials, temptations, and exerciſes; for all which, I bow in awful reverence before him, and return thankſgiving and praiſe to his great name.

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The 1st of the fifth month, about noon, we came to the *Capes of Delaware*, and ſailed up the bay; but, in a little time, we touched the ground with our veſſel ſeveral times; but there being little wind, we got no harm; but two hours after, or thereabouts, a guſt, or ſtorm of wind took us, which, if it had met with us on the ſhoals where we ſtruck, in all likelihood we muſt have periſhed; which I took to be a remarkable deliverance. Next tide we got to *Newcaſtle*, and, it being firſt day, I had a meeting with friends there, with which we were greatly refreſhed in the Lord, and in one another. After meeting I went on board the ſloop, and having a fair wind, we ſailed for *Philadelphia*, where we arrived about the eleventh hour, I lodged that night at *Paul Preſton*'s, and next day went home to my family at *Frankfort*, where my wife, children, and ſervants, received me with much rejoicing.

When I was in *Barbados*, *P. M* who accompanied me from *Bridge-town* to windward to counſellor *Weeks*'s, told me, "That when I was in the iſland before, he and I had ſome diſcourſe concerning the uſe of the ſword, he then (not being of our ſociety) wore a ſword, but now had left it off, and his buſineſs alſo, which was worth ſome hundreds a year." I had reminded him of Chriſt's words, that, *Thoſe who take the ſword, ſhall periſh with the ſword*, Matt. xxvi. 52. and, *Reſiſt not evil, and if a man ſmite thee on one cheek, turn the other alſo: love enemies, do good to them that hate you, pray for them who deſpitefully uſe you and perſecute you.* After I had uſed theſe arguments, he asked me, *If one came to kill me, would I not kill rather than be killed?* I told him, *No; ſo far as I knew my own heart, I had rather be killed than kill.* He ſaid, *That was ſtrange, and deſired to know what reaſon I could give for it.* I told him, *That I being innocent, if I was killed in my body, my ſoul might be happy; but if I killed him, he dying in his wick-*

wickedneſs, would, conſequently, be unhappy; and if I was killed, he might live to repent; but if I killed him, he would have no time to repent; ſo that if he killed me, I ſhould have much the better, both in reſpect to myſelf and to him. This diſcourſe had made ſo much impreſſion, and ſo affected him, that he ſaid, he could *not but often remember it.* And when we parted at *Bridge town*, we embraced each other, in open arms of chriſtian love, far from that which would hurt or deſtroy.

After I had been at home ſome time, I viſited the meetings at *Philadelphia*, *Burlington*, and *Germantown*, in which places I had ſervice of divers kinds, and was lovingly received by friends and others.

In the fifth month, *Joſhua Fielding* and *John Oxley* had a large and ſatisfactory meeting at *Frankfort*. *Joſhua* came from *London* on a religious viſit to *America*, and having been on divers iſlands, he landed on the main at *South-Carolina*, and from thence travelled thro' the wilderneſs 400 miles or more, where no public friend had ever travelled before: the journey was perilous, but the Lord was with him; who may in his own time, make way for his ſervants in thoſe deſert places. *John Oxley* came on the ſame account from *Barbados*, and had good ſervice among friends in his public miniſtry.

In this month we thinking it convenient to ſend our little children to ſchool, and not having a ſchool-maſter of our ſociety near us, concluded to put our ſon and daughter under the care of *Nathanael Walton*, to whom I thought it my duty to write a few lines about the ſalutation and language I would have them train'd up in, which were on this wiſe, *viz.*

Frankfort, 30th 5th month, 1727.

Loving friend Nathanael Walton,

I HOPE thou wilt excuſe this freedom which I take with thee, in writing this on account of my children

children, in theſe particulars, *viz.* Reſpecting the compliment of the hat, and courteſying, the practice thereof being againſt my profeſſed principles; 1ſt, becauſe I find nothing like it in the bible; but, as I think, the contrary. Thou know'ſt the paſſage of the *Three children of God*, who ſtood covered before a mighty monarch; and *Mordecai*, who could not bow to great *Haman*: and, 2dly, I believe thoſe practices derived from vain, proud man. And as to language, I deſire my children may not be permitted to uſe the plural language to a ſingle perſon; but I pray thee to learn them to ſay, *thee*, and *thou*, and *thy*, and to ſpeak it properly (divers uſing it improperly) and the rather I deſire it, becauſe 'tis is all along uſed in the divine inſpired holy writings. I ſuppoſe thou art not a ſtranger of its riſe being from the grandeur and apoſtacy of the *Romiſh* church; and, alſo, that *you* to a ſingle perſon, is not conſonant to the book of God, nor the true rules of grammar.---I know it is generally objected, that the end of ſpeech is to be underſtood.---But it is underſtood better in and according to the language of *God*, *Chriſt*, and the *Holy-Ghoſt*, in the bible, and the language of kings, and all people, as we read it in the holy ſcriptures; why then ſhould we be aſhamed of it, or ſhun it, and bring in and uphold a cuſtom contrary to it? The ſame care I would have thee take, about the names of the days of the months, which are derived from the names of the Gods of the heathen, and are not found in the bible. I ſuppoſe I have the mind of all thoſe of our ſociety in the above, it being conſonant to our principle and profeſſion, and I write in a motion of divine love to all.

As to the ſchool-learning of my children, I leave to thy management, not queſtioning thy ability therein; and if they want correction, ſpare not the rod.

I hope thou wilt obſerve this direction in teaching my children, in which thou wilt oblige thy aſſured friend,

T. C.

The latter end of the fifth, and the beginning of the ſixth months, the weather was exceeding hot, ſo that divers people dy'd ſuddenly of the heat (as it was ſuppoſed.)

The beginning of the ſixth month I was at the youths-meeting at *Abington*, which was large, and open to many; and I not having been there ſince I came from ſea, divers expreſſed their gladneſs to ſee me; and we were that day favoured with ſome ſhowers, both celeſtial and elementary, to our comfort.

In the ſame month I was alſo at the youths-meeting in *Philadelphia*: It had been a ſickly time, but many had recovered. That paſſage opened on my mind, to ſpeak of in the meeting, concerning the lepers which Chriſt cleanſed and healed, being ten in number, and that but one came to return thanks to God, for being healed, and reſtored to health, *Luke* xvii. 12. Friends were exhorted to prize their health, and to ſhew their thankfulneſs to God the giver of it, by fearing and ſerving him, and taking heed to Chriſt the word, in their hearts. The meeting was in a good ſolid frame, and we praiſed the Lord together, and gave him thanks for his merciful viſitation.

About this time I heard of the death of our king (*GEORGE the firſt*) a prince whom I loved and honoured; which news was very ſorrowful to me on divers accounts; his love and kindneſs to our ſociety, was well worthy our grateful remembrance.

On a third day, being our week-day-meeting at *Frankfort*, *Elizabeth Whartnaby* and *Mary Smith* were there: it was a comfortable opportunity. They were two nights at my houſe. *Elizabeth* was prepa-

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ring to leave this land for *Barbados* and *Europe*, intending a religious visit to friends.

The 20th of the sixth month, going into my closet, I there met with a paper of my son-in-law *Isaac Brown*'s, and finding the contents were religious, as I had done of several of his late writings, I found it on my mind to write to him after this manner:

Dear son Isaac,

BY several writings of thine (of late) I perceive that a good thing is at work in thy mind, the which I pray the all-wise and infinite Being to promote in thy heart, to thy eternal salvation, and his glory. I now begin to be in some hopes that my prayers and tears for thee, in the Lord's time, may be answered: and I do believe, if thou keep'st low in thy mind, that God will more and more visit thee. The advice of *David* to his son *Solomon*, when he also gave him the kingdom, comes before my mind to give thee---*My son, know thou the God of thy father, and serve him with a perfect heart, and with a willing mind; for the Lord searcheth all hearts, and understandeth all the imaginations of the thoughts; if thou seek'st him, he will be found of thee; but if thou forsakest him, he will cast thee off for ever*, 1 Chron. xxviii. 9. Dear *Isaac*, this was counsel from one of the greatest and best of kings, to a wise young prince, who petitioned the Almighty for divine wisdom, before riches or honour, or long life; which petition so pleased God, that he answered his request, and, over and above, blessed him in an extraordinary manner.

I perceive thou art inclined to read pretty much; I pray thee, that thy chief study in books may be the holy scriptures. Let all other books (tho' of use, and good, in their places) be subservient to them; for their authority, of all other writings (to the true believers in Christ) are most divine;

they having a ſupernatural ſpring and divine evidence in them to the virtuous and pious readers, Thou, my ſon, wilt much comfort the heart of thy tender mother, and of me thy loving and careful father, if thou follow'ſt and perſevereſt in the ways of virtue and truth; which, that thou mayſt, is the prayer of thy affectionate father-in-law,

T. C.

The latter end of the ſixth month, I went to the general-meeting of miniſters and elders for the *Eaſt* part of *New-Jerſey*, and to the quarterly and youths-meetings at *Burlington*, and to the general-meeting a *Stony-brook*, and to the quarterly-meeting of the county of *Bucks*.--*John Oxley*, of *Barbados*, and *Joſhua Fielding*, of *London*, were at divers of thoſe meetings; wherein we had open, ſeaſonable opportunities; and I had a large, affecting account from *Joſhua*, of his long and difficult travels in the ſervice of truth to the *Weſt-India* iſles, and thence to *South-Carolina*, from whence he came thro' the wilderneſs by land, thro' *North-Carolina*, *Virginia*, *&c.* to this province.

The 16th of the ſeventh month began our yearly-meeting at *Philadelphia*, which was attended with the gracious preſence of God, to the comfort and great ſatisfaction of many ſouls. In this meeting divers young men and young women appeared, who were lately come forth in the miniſtry, and, as I believe, had received a meaſure of the gift of Chriſt's goſpel; which was cauſe of rejoicing to the faithful among us and excited our thankſgiving and praiſes to the Almighty Lord of heaven and earth.

At this meeting we had the company of four miniſters from *Great-Britain*, and one from *Barbados*, and many from divers other parts, it being a very large gathering of ſome thouſands of people (as was believed) in which many were ſtrengthened in their faith in Chriſt, and comforted thro' the power of the

Eter-

Holy Ghoſt, that bleſſed *comforter*, which Chriſt promiſed to his church, who *ſhould be with them forever, and guide them into all truth.*

Next firſt-day after the yearly-meeting, I, with ſeveral of my neighbours, went over *Delaware* to a meeting up *Penſawken* creek; in which the wonderful love of God was declared, in ſending his Son upon earth, who, as he was man, died for man, and is now by his ſpirit preſent with all thoſe that truly believe in him; he being the meſſenger of the covenant of God to mankind------And on ſecond day, being the 25th of the ſeventh month, I had the ſorrowful tidings of the death of my beloved friend *James Lord*: who, on his death-bed, deſired that I might be ſent for to his burial. In the conſideration of that chriſtian love which was between us, I think I may truly note, that we were always glad to meet each other; therefore the thoughts of this ſo ſudden change, and final parting, brought for the preſent, a ſadneſs and heavineſs over my mind; conſidering his ſtation in that neighbourhood, and ſervice in that congregation to which he did belong; for therein he was well-beloved, and very ſerviceable.

And oh! the loſs that his dear wife and tender children will have of him, really affects me with ſorrow in penning theſe notes; but the ſorrows in theſe things, is all on our ſide: for he, without doubt, is at reſt with his great Maker in heaven. We had a larger meeting at his funeral, than ever was known to be there before (as an antient friend told me) which was ſolemn and ſerviceable to many.

Sometime after, having been at divers meetings about home, *John Oxley* and I, in company, viſited friends on *Long-iſland*. At *Fluſhing* we were at the burial of *Jonathan Dickinſon*: many people of divers perſwaſions, were at the meeting on that occaſion, and were very ſober and attentive.---I was at the yearly-meeting for the ſouth ſide of the iſland, at a

place called *Seccataug*, which meeting was large, many friends and others coming to it over the plains. I was afterwards at the yearly meeting at *Shrewsbury*, in *East-Jersey*, which held three days, and was very large, and the last day the people were very still---- *Joshua Fielding* was at this meeting, and was therein concerned to preach the gospel of Christ with good authority, and matter suitable to a true gospel minister; *John Oxley* was ill of a fever, so that he could not be there; but there were brethren from divers parts, and the power and presence of the Most High was with and among us; blessed be his name.

I was also at *Rahaway* river, where was a solid, good meeting. From thence I returned home, having been abroad about a month, and at above 20 meetings, and travelled above 350 miles.

In the eighth month, at *Frankfort*, we had three burials out of one house, at one time; the mother, daughter, and grand-daughter (of which I had never known the like instance before) on this occasion we had the company of many neighbours, and a very solemn meeting at our meeting house at *Frankfort*.

About this time I was at divers meetings at *Philadelphia*, *Abington*, and *Burlington*: we had an evening meeting at *Burlington* with *Richard Smith*, junior; who had been so ill that he could not get out to meetings for some months: it was such a satisfactory meeting, that he and I, and others that were there, will not easily forget, our hearts being broken together.

The world still continued to frown upon me; but, tho' my case was such in this world, yet, at times, I had great consolation in Christ; and, in the midst of my troubles, when I looked back, I could truly say, That I had not been extravagant, but frugal; not covetous, but charitable; not idle, but industrious; not willing to be such an *Infidel* as not to take care for my family; it was some solid comfort to my mind:

and

and I bleſs the Almighty, that I always preferr'd his work and ſervice to my own, and therein had great peace. This I can alſo ſay, if it was the laſt I ſhould ſay, That I never wilfully, or knowingly wrong'd any man, woman, or child, ſince I came to years of diſcretion; and yet I have nothing to boaſt of; it is the Lord's *grace* and mercy *which ſaveth us.*

Having occaſion to make another voyage to *Barbados*, I wrote to the teacher of my children as followeth:

Frankfort, 10*th of* 10*th mon.* 1727.

Loving friend,

I BEING going to *Barbados*, leave the charge of my little children to thy care, not doubting thy management of them, by their growing in their learning, pleaſe to inſtruct them to ſobriety, and the fear of God, and faith in Chriſt; and, if I never ſhould ſee them nor thee any more (our lives being uncertain in this world) pray let them know that it was their father's will and deſire, that they ſhould mind their learning, and, above all things, mind the fear of the Moſt High. When my little daughter hath read her teſtament thro', I would have her go to writing; and *George* the ſame, on the ſame terms. Pleaſe to learn them the uſe of chapter and verſe, that if any ask them where they are learning, they may tell. And, *kind friend*, Inaſmuch as I perceive thou haſt followed my former directions, I look on myſelf obliged to thee; therefore am ſo much the more free to impart my mind to thee, now on my departure; which, with real love, is from thy loving friend,

T. C.

P. S Although my care is great for my childrens learning their books, yet it is much more ſo as to their learning true piety and virtue.

On

On the 25th of tenth month we ſet ſail from *Philadelphia*, in the ſloop *Dove*, *Oſwald Peel* maſter; having taken a ſolemn farewel of my dear wife, children, and friends, in order for the ſupport of my family, and anſwering my juſt debts, which I had contracted. On the 27th day of the month in the evening, we took in our boat, and put to ſea; had ſome rough weather in our paſſage, but lived comfortably; we being all loving and obliging one to another. On the 18th eleventh month we ſafely arriv'd at *Spight's-town*, in *Barbados*; and the 18th, between the hours of five or ſix in the morning, we felt the greateſt earthquake that I had ever felt; having been ſenſible of three, one at *London*, one at *Jamaica*, and one at *Frankfort* in *Penſylvania*. I was thankful in my heart to the Lord for my ſafe arrival, and that we were all preſerved ſafe in our ſtormy paſſage, and deep loaded veſſel; one veſſel being loſt that came out a little time before us; and another, which came from our port to this iſland a few days ſooner than we, loſt three men by the violence of the ſtorm and received much damage otherwiſe; one of them being a neighbour of mine, with whom I was well acquainted, it affected my mind very much. I viſited friends meetings in *Barbados*, and ſome divers times over; and had occaſion in ſome meetings to mention the earthquake, which I told them I did believe was a viſitation from the Almighty, in order to put people in mind of mortality, and to reform them from the evil of their ways, and call them to repentance.

While I was in *Barbados*, *Francis Gamble* died, whom I went to viſit ſeveral times in his ſickneſs: at his funeral was a large gathering of his neighbours, and others; and divers not of our ſociety, expreſſed their ſatisfaction with the meeting. The people in and about *Spight's-town*, in *Barbados*, were very loving and kind to me, more than I ever had obſerved before;

fore; even ſome vile, profane men, whom I could not forbear to reprove for their ſwearing, and taking the ſacred name in vain, yet they ſhewed reſpect, notwithſtanding I reproved them ſo ſharply. Who can take the ſacred name of God in their mouths in vain, and be guiltleſs? Or, who can hear it, and forbear reproving it, without being remiſs in their duty? This great evil is too frequently practiſed in this rich (poor) iſland of *Barbados* (rich in earthly, but poor in heavenly treaſure) which cauſed me many times to mourn in ſecret before the Almighty, praying him for the reformation of the people, for Chriſt's ſake, and for the glory of his own eternal name.

The 27th of the firſt month, 1728, having done my buſineſs in *Barbados*, and ſeen friends generally, an opportunity offered for my return home, in the brigantine *Sarah and Mary*, *Samuel Gallop* maſter, bound for *Burlington*, in company with *William Dury* and *William Callender*, both of *Barbados*. Our maſter was exceeding kind to us in the voyage. The wind hanging northerly, we could not go to windward of *Martineco*, but drove to leeward, and ſailed by the iſles of *Lucia*, *Martineco*, *Dominico*, *Guardaloupe*, *Antigua*, *Montſerrat*, *Rodondo*, *Nevis*, *Chriſtopher's*, *Statia*, *Saba*, *Martin's*, *Anguilla*, *Bartholomew's*, *Sombrero*, and four other ſmall iſlands, which are called *The Saints*. It was very pleaſant ſailing by theſe iſlands, only ſome of them were ſo exceeding high, that in ſome places we were becalm'd, and the clouds appear'd below the tops of divers of the mountains. At *Chriſtopher's* (which is counted the higheſt of 'em) there being a ſmall river of good freſh water, we ſent our boat on ſhore for ſome, having none very good on board: we lay off and on about two hours, but did not come to. I was thankful for this water, it being my conſtant drink; it was alſo very ſerviceable to the people on board. After we left the iſle of *Sombrero*, we ſaw a ſail, which we thought ſtood after

us,

us, and hearing at *Chriſtopher's* that ſeveral *Spaniſh* privateers were on that coaſt, our maſter, and ſome others on board, were a little ſurprized; but we ſoon left her out of ſight, and we afterwards went pleaſantly on our way, till we came to the latitude of *Bermudas*, where the winds blew freſh, and much againſt us; and this winter having been very hard, we felt the ſharp blaſts of the latter end of it. We had a paſſage of about thirty days, and came very pleaſantly up the bay and river; and it pleaſed God that I got home once more to my beloved wife and children, and was joyfully received by all my family, whom I found in a good degree of health; for which I did (as I had occaſion to do) bleſs and praiſe the great name of the Moſt High, who is worthy forever.

After I came home, I was at many meetings in *Pennſylvania* and *Jerſey*, viz. at *Philadelphia*, *Burlington*, *Briſtol*, *Bibury*, *Frankfort*, *Germantown*, *New-Hanover*, *Croſwicks*, &c. in all which meetings, I had ſome ſervice to friends ſatisfaction, and was comforted with the goodneſs of God in the midſt of my afflictions.---My buſineſs lying much at *Burlington*, I ſpent pretty much of my time there for ſeveral weeks; where my friends manifeſted a tender and hearty reſpect towards me, and ſympathized with me in my troubles and travels; and there I prepared for another voyage; for I was fully reſolved, thro' divine aſſiſtance, to pay all my juſt debts (which I had contracted, and lay on me thro' many loſſes) or elſe to die in the purſuit of it; in which reſolve I had inward peace and ſatisfaction; though ſuch labour, travel, and ſeparation from my family, was a great croſs to nature.

On the 14th of fifth month we went on board the brigantine *Sarah* and *Mary*, *Samuel Gallop*, maſter, for *Barbados*; and on the 16th we ſailed down the bay, and put to ſea, and I wrote a loving, tender letter,

letter to my wife and family, and another to my friends at *Burlington*. We had fair winds for about two weeks, after which they were contrary for ſeveral days, during which two of our men had a fever, and our veſſel proved leaky (tho' tight in ſmooth water) which was ſome concern to us, and obliged us to pump every half hour; but the leak being much the ſame while at ſea, we were the more eaſy about it: I took care of thoſe two people that were ſick, who ſoon recovered. The 3d and 4th days of the ſixth month, it was very windy, with lightning, thunder and rain; in which rough weather one of our beſt ſailors put his ſhoulder out of joint, and they brought him to me to ſee if I could do him any ſervice; I was not forward to meddle; but the man and the people believing, if I would undertake for him, I might help him; I told them, that tho' I did not underſtand bone-ſetting, I would inſtruct 'em the beſt I could; then I ordered him to ſet down upon the deck, and to be ſtript to the waiſt, and got a round piece of wood as thick as his arm, and wrapt a piece of cloth about it, that it might not bruiſe his fleſh, and putt it under his arm, and ordered two men, one at each end of it to lift up ſtrongly, and a third man to ſtretch his arm out, and to keep it down withal; which being done, the bone went into its place; for which I was thankful in my heart to the Almighty.----About the 10th of the ſixth month we ſafely arrived at *Speight's-town* in *Barbados*, being the firſt day of the week. From whence I had an opportunity, by *Alexander Seaton*, maſter of a veſſel bound to *Pennſylvania*, to ſend an account of our ſafe arrival.

I had many meetings in the iſland, and made ſeveral viſits to divers ſick perſons, one of which was particularly to the ſatisfaction of the perſon viſited and his relations: he died, and was buried at *Heathcott's-Bay*, where we had a large meeting at our meeting-

houſe, where was many people, and it was a good ſeaſonable opportunity, in which I had occaſion to remind them of their mortality, and preſs them to a holy life, the way to a happy immortality. I had divers meetings at *Bridge-town*, *Speight's-town*, and the *Spring*; where the teſtimony of Chriſt's goſpel was well received. And after a ſtay of three weeks, I left *Barbados* on the 1ſt of ſeventh month, and took my paſſage in the *Amity*, *Charles Hargrave* maſter, who was very friendly to me in my paſſage, as were all on board. We arrived at our port without calling anchor in all our voyage, and laid the veſſel to the wharff at *Philadelphia*; and on my landing I immediately went into the meeting of miniſters and elders (it being juſt meeting time) where we were much comforted together in Chriſt; after which I went home, being lovingly received by my wife and family, having been from home about ten weeks.

After I came home from this voyage, I viſited the meetings of friends at *Philadelphia*, *Frankfort*, *Germantown*, the *Falls of Delaware*, *Burlington*, *New-Hanover*, *Mount-Holly*, *Fair-Hill*, &c.

The 2d of ninth month I was at the quarterly-meetings of friends and elders at *Philadelphia*, where I met with *Joſeph Taylor*, a friend, who viſited our meetings pretty generally on the continent of *America*, in the miniſtry of the goſpel, and was now on his return homewards, with whoſe viſit friends had good unity, and certified the ſame to our brethren of the meeting where he lived in *Great-Britain*.

After this I was at divers meetings in *Pennſylvania* and *Jerſey*; and the latter end of the ninth month, *Sarah*, the wife of *Jeremiah Eltreth*, died very ſuddenly, having been the day before walking in her garden; ſhe was a ſober, young woman, and her death was much lamented; her burial occaſioned my ſtay at *Philadelphia*, which I had divers times ſhunned, becauſe a concern had been on me for ſome time,

time, to declare to the people of that city, "That the Lord was angry with the legiſlators of *Pennſylvania*, becauſe they were not ſo much concern'd to promote religion and piety as they ought, and to make ſuch laws as might prevent the exceſſive increaſe of public houſes, which often prove ſeminaries of ſatan; but ſtrove to promote parties more than religion: and that the Lord was angry with the magiſtrates, becauſe they did not ſo much as they might, and ought to do, put thoſe good and wholſome, laws in execution, which were already made, againſt vice and immorality: and that the Lord was angry with ſome of the better ſort of people, becauſe they ſeek and mind the things of this world, more than the things of God and his kingdom." But I was helped to clear my ſelf in the morning meeting, to the ſatisfaction of many of the honeſt hearted, and unburden my mind of a great exerciſe that I had long lain under.

In the afternoon we had a large meeting at the bank-meeting-houſe, occaſioned by the aforeſaid burial; the reſurrection of the dead was declared in that meeting according to the doctrine of our Saviour Jeſus Chriſt, the great author of the chriſtian religion, and alſo of that eminent apoſtle *Paul*; and that old and falſe calumny, that our ſociety denied the reſurrection of the dead, was publicly denied and refuted. The people were exhorted to live well, that they might die well; and then they need not doubt but that they would riſe well at the reſurrection in the laſt day: the meeting concluded with praiſe to the Almighty for all his mercies, and prayer to him, that he would ſanctify that day's ſervice to the people.

In the tenth month, I prepared for another voyage to the iſland of *Barbados*, and had the ſhip *Briſtol Hope*, conſigned to me, but the winter ſetting in ſooner than common, cauſed our ſtay much longer

than we expected, whereby I had the opportunity to viſit divers meetings, as *Burlington*, the *Falls of Delaware*, *Neſhaminy*, and *Wright's-town*, and *Philadelphia*. In this city a concern was on my mind to declare to the people that the Almighty had ſhewed me, that he had often viſited them in *Philadelphia* and *Pennſylvania*, with his own hand, and with his own rod; but if that did not work the deſigned end, for which he viſited them (of which they were told alſo before it came to paſs) he then would chaſtiſe them with the rod of man, and this was as plainly ſpoken to me in my own habitation, as tho' it had been the voice of a man, though it was not vocal.

The 12th of the eleventh month, being firſt day, I was at *Horſham* meeting, and had a tender bowing time therein; and in my way home viſited ſome friends who were ſick, it being a time of general viſitation in thoſe parts, and the next ſeventh day I was at the meeting of miniſters and elders at *Philadelphia*, where we had a good meeting; here I was earneſtly deſired to be at the funeral of *Edmond Orpwood*, the eldeſt friend belonging to *Frankfort* meeting; but was in a ſtrait, this friend, being my neighbour, and I had before engaged to be at the burial of one with whom I had been acquainted near 40 years, therefore I did my endeavour to be at both, being each of them buried in the afternoon, and five miles diſtant; the days being ſhort alſo, divers told me it was impracticable; I told them they might be miſtaken, as they were, though we had a large meeting, and the company of *Rowland Wilſon*, from *Britain*, who had large and good ſervice therein, yet after meeting we mounted and got to *Philadelphia*, about a quarter of an hour after the corps was brought into the meeting-houſe, as I was informed; we had a large, and, as I thought, a good meeting, after which I went home, being weary in my body, but thankful in my heart,

that

that the Almighty had been with us, and helped us to perform that day's ſervice.

On the 20th of the eleventh month, and ſecond-day of the week, I went into a piece of ground (which I was clearing for meadow) in order to give directions to the workmen, and one of the trees fell contrary to the kerf, and alſo to the wind, which was then at north weſt, and when I ſaw it falling towards me, I ran from it, but before I could get out of the way, it fell upon me, acroſs my back, from my ſhoulder to my hips, and ſtruck me down to the earth, where for ſome time I lay ſpeechleſs, and in all likelihood I ſhould have been immediately kill'd, if I had not been providentially preſerved by the body of the falling tree lying on a ſtump, which prevented its cruſhing me, as I lay on the ground. A friend that was near me with a horſe, deſired the wood-cutters (when they were recovered from the ſurpriſe, and I to the uſe of my ſpeech) to help me on his horſe, and I rode home, but in extreme miſery, and I was under great concern, leſt I ſhould ſurprize my wife and children ſuddenly. We ſent to *Philadelphia* for Dr. *Griffith Owen*, who came in about two hours, and let me blood, and order'd ſeveral things to be apply'd and taken, which thro' divine favour prov'd very ſerviceable to me; notwithſtanding which I was in great pain many days, and long and tedious nights, not being able either to feed my ſelf, nor turn in my bed, for a great while. In this confinement I was at times favour'd with a very comfortable ſenſe of the preſence of God, whoſe providence is over all his works; and as his love to me was great, ſo the love of his people was alſo, many of whom, and of my neighbours, came to ſee me, ſympathiſing with me in my diſtreſs; but among them I had one of *Job*'s comforters, who wickedly abuſed me in this low ſtate. I can ſcarce forbear mentioning his name, having example for it in holy writ, but through the Lord's help I'll put on charity.

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The 9th of the twelfth month, I got abroad the firſt time to our meeting at *Frankfort*, with which divers expreſſed their gladneſs to ſee me there again. In this meeting I exhorted them to think on eternity, and to prepare for it, by living to day, as tho' they were to die to-morrow; for I found it by experience to be needful, and then if ſudden death comes, it will not ſurprize us.

As I now found it continue my buſineſs to go to ſea for a livelihood, I undertook the charge of the ſhip *New Briſtol Hope*, as maſter, tho' it was a way of living to which I did not incline; I took care in our veſſel that there ſhould be no ſwearing in my hearing, nor drunkenneſs to my knowledge, without reproof, and if I could not be inſtrumental that way to break them from ſwearing, and drinking to exceſs, my manner was, to put them away, ſo that we generally had a pretty quiet ſhip. We left *Philadelphia* the 13th of the twelfth month, but ſtorms and contrary winds detained us in the river and bay, ſo that we did not get out to ſea till the 21ſt of ſaid month, when the pilot left us, by whom I wrote to my wife and family; and now I thought I felt the benefit of the good wiſhes of my beloved and dear friends I left behind, which did me a great deal of good, as it often had done on the like occaſion; for faithful friends and good chriſtians, are as epiſtles written in one another's hearts.--In our paſſage we took ſeveral dolphins, which were very welcome to us, we having a long paſſage, and our freſh proviſions near ſpent. The 19th of the firſt month we ſaw the land of *Barbados*, having had ſeveral meetings on board the ſhip in this voyage, the good effects I could ſee but little of, only for that day they would be a little more ſober, and ſome of them addicted to ſwearing, did not ſwear ſo often as they did before. the day following we ſafely arrived at *Speight's-town*, where we had the next day a very comfortable meet-

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ing for the divine worſhip of God. The fifth day following I was at *Bridge-town*, at their week-day meeting; and next firſt day (being the 30th of the month) I was at a meeting at *Pumpkin Hill*, where I was enlarged in the doctrine of faith.

After this I went to the *Bridge* with a friend from *New-England*; we had two good meetings, it being the general-meeting for the friends of the iſland, and afterwards I with ſeveral friends went to *Speight's-town*, and on the 12th of the ſecond month, I was at the *Thicket's-meeting*, at which was counſellor *Weeks* colonel *Charnock*, and juſtice *Sims*; I dined with them at judge *Weeks's*, and they diſcourſed of what was ſaid in the meeting about dancing, I quoting *Luther's* words, 'That as many paces as the perſon takes in 'the dance, ſo many paces or ſteps they take to-'wards hell:' and I told them, that I had heard ſeveral had uſed that vain exerciſe in our meeting-houſe, which was appointed for the worſhip of God, and I ſaid, I hoped for the future it would be ſo no more: two of the perſons who danced in our meeting-houſe were then in the meeting, tho' I did not know it. This teſtimony ſo wrought on the colonel, that he ſaid, he could ſcarcely feel his legs ſince I ſpoke it; and the juſtice ſaid, if theſe words be true, he had taken many ſteps towards hell, and the counſellor and judge ſaid, it was home doctrine to ſome that were there; divers of them ſeemed to be touch'd with the teſtimony of truth, though not ſo ſolidly as I deſired. Soon after I went with *Joſhua Byrch*, to viſit the governor of the iſland, colonel *Worſley*, who treated us with much freedom and civility; he deſired me to ſit down by him, and then called for a decanter of wine, of which he kindly offered me a glaſs, but I told him I chiefly drank water; he ſaid water was certainly the beſt drink in the world, and told me I was a credit to my drink, as I looked as well or better than moſt who drank wine.

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In the ſecond month, I was at a meeting on a firſt day at *Bridge-town*, which was ſomewhat larger than uſual; it was a good open time in the morning, but more ſo in the afternoon. At this meeting, there was a merchant of the town, who ſent to know if our friends (he not being of our profeſſion) would make a contribution for me, in conſideration of my loſſes. He ſaid he would contribute as much as any, altho' he had heard me only that one time; but he was informed that we received no money nor pay for our preaching; yet his good-will I acknowledged.

The 4th of the third month, I was at meeting at the *Spring*, where I met with *Joſeph Gamble*, and *John Oxley*, and his wife, and ſeveral others, not belonging to this particular meeting, and we were edified together in the love and life of Chriſt. I was concerned to ſpeak of the divers viſitations and ſpeakings of God to the people ſince the world began; quoting the words of holy writ, That, 'God who ſpake 'to the fathers by the prophets, ſpeaks now in thoſe 'laſt days by his Son, whom he hath appointed heir 'of all things.' And that this diſpenſation is the laſt and brighteſt diſpenſation of all, and is the greateſt and moſt glorious manifeſtation of God's love to mankind; and that beſides this vocal ſpeaking of Chriſt, when in the body on earth, he now ſpeaks ſpiritually, which ſpiritual ſpeaking of Chriſt, in and to the true church, and true believers, will out-laſt time, and endure to all eternity; the great Lord of all for his unſpeakable benefit therein, was praiſed and glorified, as being alone worthy.

I had divers other meetings on the iſland, which I paſs by, not being willing to be prolix. After a ſtay of about nine weeks we propoſed ſailing. Judge *Gray*, a very noted man, and much eſteemed among the people, took paſſage with us; alſo *Joſhua Byrch*, of *Bridge-town*, for his health, and *William Callender*, and ſeveral others, as merchants.---Tho' I came on account

account of trade, our friends gave me a certificate that I had good ſervice among them, and in my outward affairs had gained eſteem among the people, as well as in my ſervice in preaching Chriſt; all which I acknowledge to be the effects of divine grace; divers friends and acquaintance came to the ſea ſhore at *Sheight's-town*, and in a great deal of tender chriſtian love, and good deſires, we took leave and committed one another to the protection of the Almighty. We had a comfortable paſſage, and arriv'd at *Philadelphia*, where I was lovingly received by my wife and friends.

In this voyage a great and weighty concern came on my mind, on account of the young and riſing generation, deſiring they might be happy in this world, and in that which is to come. And firſt, as to this world, 'I have taken notice, that divers of 'the youth are too apt to waſte their outward ſub-'ſtance, which often is given to them (for when they 'get it themſelves, they are for the moſt part more 'ſaving of it) and this waſting and ſpending, thoſe 'ſparks call generoſity, liberality, good-nature, 'gentility, fine breeding, and abundance of other 'fine names, not conſidering the labour and in-'duſtry, frugality, care and watchings, of their pa-'rents or anceſtors, to get what they have.' May parents note this well, and not be anxiouſly concern'd to get much wealth, which may be a means to ruin their poſterity! And truly moſt of theſe ſpending, drinking, company-keeping, gaming, chatting, tippling youngſters, take a great deal more care, how they may get money from others, that they may ſpend it, than how to earn it, or faithfully labour for it themſelves; they will beg or borrow, and run in debt, but take little or no ſolid thoughts to pay; by which means divers of thoſe topping, beggarly beaus, and ſpenders, have brought both themſelves and relations, parents and friends, to ſhame and diſgrace, and

ſometimes to poverty, where their relations and parents have been too liberal. Let all indulgent parents note this alſo.

And if any concerned perſon ſhould adviſe thoſe inconſiderate youths of their evils, 'tis much if they gain not their laſting ill-will, and the epithets of niggards and covetous, ill-natured, cenſorious, ſour, moroſe, &c. However I ſhall venture to ſtand the ſhock of their diſpleaſure, and in as moving terms as I can, conſiſtent with the matter on my mind, entreat them to conſider the end of their ſpending ſlothful, idle life (which if continued in) muſt needs end in their ruin, and they may repent when it is too late, crying out, "Oh! that I had hearkned to the advice of my father, and my indulgent mother! oh! that I had taken the counſel of my good friends in time, then I had not been in this condition, nor in thoſe ſtraits I now am in." This, or worſe, muſt at laſt inevitably be the condition of thoſe unthinking time-waſting and money-ſpending, evil company-keeping young people, of both ſexes. Some of whom, if they can get it, will ſpend more in a few hours, than their parents can get in ſo many days, which is very unreaſonable, as well as unthinking; for if the indulgent parents do not hold their hands, truly they muſt all ſink together; and where the parents have been what theſe ſorts of youth call liberal, whole families have by ſuch liberality been undone, which is a caſe to be lamented by all ſober people.

I pray our ſpending youths to conſider, how many brave, fine young men and women, whoſe parents have left them eſtates and handſome incomes, have by ſuch extravagancies, ſoon ſpent all and ſometimes more than all, and diſgrace and a goal have been their portion; and how many by living too faſt, have died too ſoon, much ſooner than might be expected, according to the courſe of nature.

Wherefore I would adviſe them to regard what the wiſe king *Soloman*, ſaid, *Go to the ant thou ſluggard,*

conſider her ways, and be wiſe; ſhe gathereth her food in the ſummer (i. e. *ſhe prepares againſt the winter*) though this may be deſpicable in the eyes of our fine gentlemen and learned ſpending wits, yet there appears more wiſdom in theſe little induſtrious animals, than in thoſe great ſpenders, who, in the ſpring and ſummer of their years take ſo little thought of ſaving what hath been with ſo much care gotten for them, or of getting more againſt their winter or old-age; which if they live, will certainly overtake them when their youth of ſummer is gone.

But many youths object againſt this advice, crying out, as I have often heard, "The aged give this advice when they are old, but did as we do when they were young, as we are;" although this may be true in ſome, yet it will not hold good in the general, and if it do in ſome, is not that maxim good? "Let others harms learn us to beware, before it be too late, that we fall not into the ſame ſnare, which hath entangled or caught thouſands, to their great ſhame and reproach." Again, Thoſe who have been ſo overtaken in their youth, and are eſcaped out of the ſnare, are more fit to caution or adviſe how to eſcape it, or to ſhew thoſe paths which led them into that labyrinth of woe and miſery.

The author of all evil uſeth his utmoſt skill and power to promote the practices of exceſſive drinking &c. among mankind, it being a mighty ſupport to his kingdom; for when the nobility of the underſtanding is clouded thereby, then oh! how many wicked oaths, oh! what corrupt language, what unhandſome, unbecoming words and actions, are brought forth! How is good manners corrupted! How is the ſober, chaſte ſoul offended, and, above all other conſiderations, how is God diſhonoured, and the end of our creation fruſtrated, and man condemned!

When people are in thoſe exceſſes, how do they take the ſacred name in vain, and ſo bring themſelves in guilty before God, and man; for he has poſitively

ſaid, 'He will not hold them guiltleſs, who take his name 'in vain'; ſo that let him plead never ſo many excuſes, he is pronounced guilty by the Judge of heaven and earth: therefore let me perſwade the youth to remember what the Lord by his ſervants ſaid concerning drinking to exceſs, *Woe to the drunkards*; and that *no drunkard ſhall inherit the kingdom*. Again, *Woe to them that are mighty to drink wine, and men of ſtrength to mingle ſtrong drink*, &c. If it be objected, as it often is, when ſuch poor ſouls are reproved, and their ſins ſet in order before them; we truſt in the mercy of God and the merits of Chriſt; I ſay this is a good truſt and hope, if upon a good foundation; but the wicked muſt forſake their ways, and the unrighteous their evil thoughts; but what forſaking is that, when ſtrong conviction is upon the ſoul, to make covenants vows and promiſes, and break them from time to time? and tho' Chriſt hath ſatisfied the juſtice of the Almighty for ſinners, it is for thoſe who forſake their ſins, not thoſe who plead for the practice of them, and endeavour, by many vain excuſes, to juſtify themſelves in them.

'Since then the ſalvation of the ſoul is precious, and hath coſt the precious blood of the Lamb of God, and is much more precious than health or wealth, why ſhould any be ſo cruel and hard-hearted to themſelves, as for the little vanity, froth and mirth, toys and trifles, vain ſports, and evil paſtime, to plunge and ſink themſelves, into the eternal gulph of woe and miſery; pray, O pray conſider it, dear youth!"

After my return from *Barbados*, in the fourth month, I viſited friends meetings at *Burlington*, at the *Falls of Delaware*, *Abington*, *Germantown*, and was divers times at *Philadelphia* and *Frankfort* meetings; which meetings where much to my ſatisfaction; the Lord being pleaſed to manifeſt his goodneſs to many,

ny, as alſo to my poor exerciſed ſoul; for which I was truly thankful unto him.

In the ſixth month I was at the general-meeting of friends at *Darby*, in *Cheſter* county, which was a large, good meeting, divers friends appearing there in a lively miniſtry. About this time, ſome thouſands of people came from *Ireland*, and alſo many *Palatines* from *Holland*; among whom, it is reported, were *Romans*, or *Papiſts*, ſeveral of whom, it was ſaid, gave out threatning ſpeeches, which cauſed ſome conſternation among the people.

At this large general-meeting, I exhorted them, to truſt in the Lord, and not to diſtruſt that hand which had hitherto preſerved us by his providence without outward force; and that tho' the people who came among us were many in number, yet we, having the Lord on our ſide, were more than they, in a myſtical ſenſe; putting them in remembrance of the prophet, who when his ſervant was afraid, pray'd to the Almighty *to open the eyes of his ſervant, and when they were myſtically opened, he ſaw the mountain full of chariots of fire and horſes of fire, and that they were more than their enemies*: I was alſo concerned to exhort friends to be good examples to thoſe ſtrangers, who came among us in ſuch great numbers; and that our *lights* in our converſations, *might ſo ſhine, that* thoſe people, *ſeeing our good works, might glorify our father which is in heaven*, according to the doctrine of Chriſt; and then we ſhould do them good, and they would do us no hurt, but good alſo: but, on the other hand if we keep not our places, and do not live in the fear of God, nor according to our holy principles and profeſſion, that then it might be juſt with the Lord God, to make them a ſcourge to us.--Many were comforted in this meeting, and God was praiſed, who is worthy.

On the 15th of ſixth month, having loaded the ſhip *New Briſtol Hope*, a ſecond time I ſailed in her

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from *Philadelphia*, and having a concern to viſit the meeting of friends at *Salem*, I left the ſhip at *Glouceſter*, under the care of the pilot, and went by land to the firſt day meeting at *Salem*, and from thence to *Elſinburgh*, and ſtaid till the ſhip came down; on the 20th of the month we got to ſea, and had a fair wind for ſeveral days, and lived very lovingly on board, being reſpectfully treated by my ſailors.

In this voyage we had ſeveral meetings on board, the firſt of which was at the requeſt of my ſecond mate, to call the ſailors together in the cabin; I not being forward to propoſe it to them, leſt they ſhould ſuſpect me of ſome vanity, in deſiring to preach to them; they not knowing the croſs of Chriſt in that exerciſe.

On the 24th day of the ſeventh month, at noon, our ſhip, by obſervation being exactly in the latitude of *Barbados*, we ſteer'd away weſt for the iſland, and on the 26th we ſaw it, after five weeks and one day leaving ſight of *Cape Henlopen*; we having, after the firſt few days, light winds, calms, and head winds, which made our paſſage long, and our ſea ſtores almoſt ſpent; but now the ſight of land made the people forget all uneaſineſs, and, for this favour, my heart was thankful to the Great Preſerver of men.

This time we came to a tolerable market with our proviſions, which made our ſtay but ſhort; yet I was divers times at the *Bridge* meeting of friends, as alſo at *Speight's-town* (where my concerns chiefly lay) and once at *Pumpkin-hill* meeting, in which meeting it was obſerved to the people, that the ſalvation of the ſoul is precious, and that true religion is a ſolid thing, a thing of the greateſt moment to both body and ſoul, and that people ought to be very ſerious and ſolidly concern'd about it, taking ſpecial care to lay, or build, their religion on a ſure foundation,

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it was ſhewed them, that Chriſt Jeſus was this ſure rock and foundation of all the righteous, in all ages; he was the rock that followed *Iſrael*, which they drank of; any other foundation than him, no man can lay; who is, in the truly religious, and the true believers, *the hope of* their *glory*.--Many other precious truths were manifeſted to us in that meeting, for which we praiſed the Lord.

Soon after I went to *Bridge-town* to clear out the veſſel, and was at their week day meeting: The ſubject matter I had to treat of in that meeting, was, "That the Lord bringeth low, and he raiſeth up again; and that, in divers reſpects, as to kingdoms, families, and particular perſons, and as to health, wealth, honour, &c. divers in that meeting were appealed to as witneſſes of it."---After this meeting, I went to viſit the governor, who was courteous to me, and took my viſit kindly, and deſired to be remembred to our governor, and ſeveral others, and wiſhed me a proſperous voyage, and well back again, which he hoped would be in about three months---he ſaid, "Whoever lived to ſee it, *Pennſylvania* would be the metropolis of *America*, in ſome hundreds of years."---He ſaid, "he loved down-right honeſt men; but he hated deceit and hypocriſy." *A great man, and a great expreſſion!*

The 21ſt of the eighth month, 1729, we, having done our buſineſs, weigh'd anchor and went to ſea: and on the 26th, we had a good meeting with the ſhip's company, for the ſervice and worſhip of God; in which the goſpel of Chriſt was declared without partiality, and the reigning ſins of ſailors openly expoſed, according to the doctrine of the goſpel, and the moſt high Lord entreated to carry on in the earth the great work of reformation.---Hitherto, we had fine pleaſent weather.

The beginning of the ninth month, we had a very bluſtering, ſtormy time, for many days, ſo that we could

could not carry ſail, but ſometimes lay by, and ſometimes went with a reeff'd main-ſail and fore-ſail; the ſhip had ſuch a violent motion, that it broke our glaſſes, and about a dozen bottles of wine, and our earthenware, and ſtrained our hogſheads and casks, ſo that we pump'd out melaſſes into the ſea, and beat us back many leagues, and blew our ſails out of the bolt-ropes.

After thoſe ſtorms, we had a calm, and the wind ſprung up weſterly; our courſe being north-weſt, or thereabouts, we could barely lay our courſe; yet, it being moderate, we had cauſe to be thankful.

The 12th of the ninth month, we found ourſelves in the latitude of 36 deg. 17 min. north; but the wind was a-head, and our freſh ſtock of proviſions almoſt expended, and winter coming on a-pace, the nights dark and long, made it ſeem tedious to our people; the which I was helped to bear with patience.

The 14th day, about eight o'clock, at night, *John Plasket*, one of the beſt of our ſailors, thro' the violent pitching of the ſhip, fell into the ſea from off the bowſprit; one of the ſailors ſeeing him fall, nimbly threw a rope to him, which he caught hold of, and the people helped him into the ſhip; though, in all probability, he had periſhed in the ſea, if he had miſs'd taking hold of the rope. I was thankful to the Almighty for this young man's life, and took it as a great favour from heaven. The next day it was dreadful ſtormy, the wind blew violently at ſouth-weſt, with lightning, thunder, and much rain; the ſeas ran ſo high, and the ſhip had ſuch a great motion, that the goods, or casks, ſhifted in the hold, and we lay by till next day; our ſails alſo were much torn, and, in many places, blown out of the bolt-ropes, ſo that we were half a day mending them, and then proceeded on our voyage home,

home, where we arrived the latter end of the month.

After I came home from this voyage, in the ſmall ſtay I was on ſhore, I was divers times at meetings at *Philadelphia* and *Frankfort*, and was alſo at *Germantown*, at the burial of our antient friend *Dennis Conrad*, who was one of the firſt ſettlers of this town (as I underſtood the firſt meeting of friends, for worſhip, in it, was kept at his houſe) he was a man of an inoffenſive life, much given to hoſpitality, and left a good report behind him: the meeting was large, and many of the firſt ſettlers of the country were there. I was alſo at the burial of *Catharine*, the daughter of *Thomas Lightfoot*, the wife of *James Miller*, a worthy woman, who died ſoon after their arrival from *Ireland*, and was buried from our great meeting-houſe in *Philadelphia*, in a decent and exemplary manner.

The latter end of the tenth month, *Samuel Harriſon*, of *New-York*, and *Obediah Lawrence*, on *Long-iſland*, favour'd me with their company all night at our houſe, where we called the family together, and had a ſeaſonable time to take leave, they of me, and I of them, and my family alſo; and the next day divers very dear friends came with me to the boat to the river ſide, to take leave, and we parted with hearts full of love and goodwill to each other.

So I went on board at *Wiccacoe*, and had a cold paſſage down the river and bay, and left the *Capes* the 1ſt of 11th month (being the third voyage as maſter) and the 17th we paſſed the *Tropic of Cancer*. Hitherto we had a comfortable paſſage, and though we had a crouded ſhip, yet we had peace and quietneſs to a greater degree than I expected; for men that uſe the ſeas, are, too generally, inconſtant as the wind and waters they wade through. We had ſeveral meetings on board the veſſel in this voyage, and were at ſea about four weeks, before we arrived

at *Barbados*, and when we arrived, the markets were dull, which occaſioned our ſtay ſo long as about twelve weeks, during which time, I had divers religious and good opportunities with thoſe of our own and other ſocieties, I believe to general ſatisfaction; having the good wiſhes of people of all ranks, from the governor to the poor Negroes; all of whom I profeſs love to for Chriſt's ſake.

This voyage, in our return home, we had a full ſhip, and upwards of thirty paſſengers, and was on our paſſage home about a month, and had good comfortable weather therein.

Soon after I came home from *Barbados*, in the third month, 1730, I went to a meeting at *Burlington*, at which was married *Thomas Evans*; *Margaret Preſton* was alſo there: it was a good meeting. I croſſed the river *Delaware* twice, viſited a ſick perſon, and rode thirty miles that day. I alſo went to the *Falls* meeting, and, after ſaid meeting, appointed another at *Neſhaminy* the ſame day; after which, I went with *Joſeph Kirkbride* to *William Paxton's*, and lodged: next morning *Joſeph Kirkbride* rode with me home, and thence to *Philadelphia*. I was divers times at *Philadelphia*, *Frankfort*, and *Germantown*, and at the general meeting at *Frankfort*, where our friend *John Cadwallader* was married; *Iſaac Norris*, *Samuel Preſton*, and *Margaret* his wife, and *John Oxley*, were at this meeting, with many other friends, a good ſhare of whoſe company I got home with me, of which I was glad, ever loving and coveting the company of good men and women.

I was now preparing for the fourth voyage, as maſter of the *New Briſtol Hope*, for *Barbados*; but it grew harder and harder for me to leave my family, which, for many conſiderations, was very exerciſing; yet I was obliged to continue going to ſea, upon an honourable account, *i. e.* That no perſon might ſuffer by me, if I could help it; and having got our veſ-

veſſel loaded, we ſailed from *Philadelphia* the 9th of the fifth month. Next day came to an anchor at *Cheſter*, and viſited my old friend *David Lloyd*, who, with his good ſpouſe *Grace*, treated me with tender, chriſtian love; the judge and I, being old acquaintance, and both of us in years, and he not well, we took leave, as if we were not to ſee one another any more (which happened accordingly, for he died before I returned.)

We weighed anchor at *Cheſter*, and got down to *Elſinburgh*, and went to *Salem* meeting (it being firſt day of the week, and 12th of the month) with ſome of our paſſengers and ſailors. The meeting was pretty large, and I was earneſtly concerned for their welfare (as I had often been when I was abſent) and was glad I was with them that day.

After this meeting we proceeded on our voyage, and left the *Capes* the 15th of the aforeſaid month; had ſmall and contrary winds, and ſometimes calms, until the 2d of the ſixth month, and firſt day of the week, when the wind was at ſouth, and a hard gale, the ſea high, and the ſhip having a great motion, therefore we had not a meeting as uſual: many of the paſſengers were very ſea-ſick; as for my part, I thought, if the Almighty was but with me, that would make up for all difficulties; for in him was, and is my life and chiefeſt joy: and, as an anſwer of peace in my toſſed condition, I ſometimes had comfortable times; being inwardly refreſhed with the love and preſence of God; not only in the day, but alſo in the night, in my ſleep; out of which I was awakened one morning (in the morning watch) with theſe comfortable words, *He took me to his banqueting houſe, and his banner over me was love.* Theſe expreſſions were ſo freſh in my mind, for ſome days, that I could not forbear but bleſs the holy name of the living Lord ſecretly in my ſoul.

The 16th of the ſixth month, we ſaw the iſland of *Barbados*. The 17th, there aroſe, about midnight, a hard gale of wind, which the *Barbadians* call a *Hurricane*, or *Tornado*, and blew more than ten veſſels aſhore, great and ſmall, which were wholly loſt; and our ſhip was very near the rocks, people looking every minute when ſhe would come on ſhore; but, through Divine favour, we eſcaped with only the boat ſtove againſt the rocks: I would have got on board, but that was impracticable; but I got on the higheſt place I could, from which I could ſee them in the ſhip, and they me on ſhore; for we could not, for the violence of the wind, hear one another; yet they were ſo near the fort, where I ſtood, that I could diſcern them one from another, and they me from the multitude of people (many being in the fort with me) I ſeeing the chief mate look towards me, I waved my hat to him, and he, in anſwer, his to me; then I made a ſignal to him to go to ſea, which they immediately did, letting ſlip their cables, and went to ſea without their boat, anchor, or cables, and came in the next day, and got their cables and anchors again, to the great joy of many of the inhabitants, whoſe hearty prayers were for our ſafety, as many of them told me. This, among many others, I put in my calender of deliverances, and preſervations, from imminent dangers, by the hand of Divine Providence.

We ſtaid this time in *Barbados* about five weeks, leaving the iſland the 27th of the ſeventh month; and there I met with *Robert Jordan*, my friend and brother in the work and fellowſhip of the goſpel of Chriſt, who took his paſſage with us for *Philadelphia*, whoſe company was pleaſant and comfortable. One evening he was repeating ſome verſes of the excellent *Addiſon*'s which I willingly tranſcribed, as well in memory of that great author, as alſo that they anſwered my ſtate and condition in my watery travels, and in the extreams of heat and cold, and ſome poiſonous airs, I have often breathed in.

They

They are as followeth:

I.

How are thy ſervants bleſt, O Lord!
How ſure is their defence!
Eternal wiſdom is their guide,
Their help Omnipotence.

II.

In foreign realms, and lands remote,
Supported by thy care;
Through burning climes I paſt unhurt.
And breath'd in tainted air.

III.

Thy mercy ſweet'ned ev'ry ſoil,
Made ev'ry region pleaſe,
The hoary Alpine *hills it warm'd,*
And ſmooth'd the Tyrrhene *ſeas.*

IV.

Think, O my ſoul! devoutly think,
How, with affrighted eyes,
Thou ſaw'ſt the wide extended deep,
In all its horrors, riſe.

V.

Confuſion dwelt in ev'ry face,
And fear in ev'ry heart,
When waves on waves, and gulphs on gulphs,
O'ercame the pilot's art.

VI.

Yet, then, from all my griefs, O Lord!
Thy mercy ſet me free.
Whilſt, in the confidence of prayer,
My ſoul took hold on thee.

VII.

For though in dreadful whirls we hung,
High on the broken wave,
I knew thou wert not ſlow to hear,
Nor impotent to ſave.

VIII.

The ſtorm was laid, the wind retir'd,
Obedient to thy will;

The

The ſea, that roar'd at thy command,
At thy command was ſtill.

IX.

In midſt of dangers, fears, and death,
Thy goodneſs I'll adore;
And praiſe thee for thy mercies paſt,
And humbly hope for more.

X.

My life, if thou preſerv'ſt my life,
Thy ſacrifice ſhall be;
And death, if death muſt be my doom,
Shall join my ſoul to thee.

The 4th of the eighth month, we met with a hard gale of wind which broke the tiller of our rudder, and ſplit our bowſprit and main-ſail, and overſet many of our cheſts; *Robert Jordan* narrowly miſſed his cheſt falling on him from one ſide of the ſhip to the other, which we looked on as a merciful providence, and ſpoke of it to one another, remembring *Addiſon*'s verſes, which the night before were repeated.

In this paſſage we ſaw three veſſels only; it was a bluſtering time, but the ſhorteſt from land to land that ever I had, being but 14 days and 14 hours from the ſight of *Barbados* to the ſight of the main land: we arrived at *Philadelphia*, the 16th of the eighth month.

In the ninth month, I proceeded on a fifth voyage (as maſter) to *Barbados*, and went down the river *Delaware* on a ſeventh-day, and on firſt day was at *Cheſter* meeting, at which time there was a burial of a child, and a large meeting: our friends at *Cheſter* were glad to ſee me, and I them, and after meeting we ſet ſail and went down the river to *Elſinburgh*, where we came too and landed *Robert Worthington*, whoſe ſon *Ezra*, was on board, and went to *Barbados* for his health, being in a deep conſumption.

This voyage we were on our paſſage about 33 days, before we arrived at *Barbados*, when after doing my buſineſs,

buſineſs, and viſiting our friends meetings in and about five weeks, we put to ſea the 10th of the twelfth month, and ſailed along to leeward of divers iſlands, till we came to *Anguilla*, where we landed in expectation to get ſalt, but at this time was not any to be had there. We came to an anchor here in the night, hoping to get to an harbour before it was dark; but it ſoon being very dark, and coming into ſhoal water, we ſaw a large rock and came to by the ſide of it, in about five or ſix fathom water, taking it to be a ſhip, and when it was day we ſaw our miſtake, and that inſtead of a veſſel, we were too nigh a rock, and the wind coming about, tail'd our ſhip towards it ſo near, that we were ſenſible of touching twice; I order'd the men to heave a little farther a-head, and ſo we lay clear till morning. When morning came, of which we were glad, ſeveral boats, with a cable, came to us, and the people adviſed us to put a ſpring on our cable, and cut it that ſhe might caſt the right way; which accordingly we did, and it had the deſired effect; ſo that we ſoon got into a very fine harbour it being about a mile off. Many thanks were given by many of the people for this deliverance to the Almighty. *George Leonard*, the governor of this iſland, heard in the morning, that a veſſel was on the rocks, and the people were running with ſaws and axes, in order to break her up, if ſhe ſhould not be got off: the governor ſeeing them, ſent the lieutenant with orders, that let her belong to what nation ſoever, they ſhould help to get her off, if it could be, and if ſhe was likely to be made a wreck, he charged them at their peril not to meddle with her, nor any thing belonging to her, until they had firſt come to terms with the maſter, which is worthy to be recorded.

We ſtaid ſeveral days before we could get our anchor; for after we were in the harbour, it blew very hard for four or five days; ſo that with four

oars we could not row our boat a-head, but watching for a calm one night, our people went and got it, and then we went into the principal road and harbour in the iſland called *Croaker's-bay*; the name of that we came from was *Rendezvous-bay*, where lived a very kind friend of ours, named *John Rumney*, who, with his wife and family, treated us with great love, and courteouſly received us in their houſe, and he went with me to the governor's, who was my old acquaintance and friend, who, with much love and tenderneſs (when he knew me) took me in his arms, and embraced me, and lovingly ſaluted me with a kiſs of charity, and thanked God for our deliverance, and that he had lived to ſee me once more (I having been there ſome years before) he was ſeventy odd years of age, as I remember, and had eighty odd who call'd him father: they living much on roots and pulſe, and are very healthy in this iſland. I was here nine days, and had ſeven meetings with the people; the longer I ſtaid the larger the meetings were; ſo that I had ſome difficulty to leave them. Through the grace and gift of God I was help'd to preach the goſpel of Chriſt freely, and they received it both freely and thankfully, divers, if not all; for theirs and my heart was very open one to another, the holy Lord's name be praiſed forever.

The 3d of the firſt month, *Ezra Worthington* died, and the 4th in the afternoon, he was buried on the plantation of *John Rumney*, near his houſe; the governor and his ſon in law was at the burial, where I told them that he was an inoffenſive, innocent, ſober young man, and that death was to be the end of us here, putting them in mind to remember their latter end. After I had done ſpeaking, the governor ſaid, 'That death was a debt due to nature, and that we 'muſt all pay it, and bleſſed is the man that in time 'truly prepares for it.' This was a good expreſſion for a man in his poſt, and worthy of my notice, as I thought.

I was at one meeting, where was the governor and his daughter, with divers of the beſt and ſobereſt people of this iſland; it was a ſatisfactory meeting, which ended in prayer; and when I aroſe from my knees I found the governor on one ſide, and his daughter on the other ſide of me, both on their knees; in a poſture in which people are too ſeldom found in this degenerate age of the world.

On the 10th of the firſt month, 1731, we departed from the iſland of *Anguilla*, with a pleaſant gale, and had fair weather and winds for ſeveral days; I ſpent ſome time of this voyage in reading, and met with a paſſage of, or concerning, friendſhip; the comfort and beauty of it therein was notably ſet forth, yet moſt who treat upon that noble ſubject, place (too generally) the felicity thereof in Humanity: whereas true and laſting friendſhip is of a divine nature, and can never be firmly ſettled without divine grace; Chriſt Jeſus is the prime friend of mankind, and from whom all true and laſting friendſhip ſprings and flows, as from a living fountain, himſelf being the head ſpring thereof; out of which holy fountain hath ſprung as followeth, *Henceforth I call you not ſervants, and ye are my friends, if ye do whatſoever I command you.* And again, *By this ſhall all men know that ye are my diſciples, if ye love one another.* O holy expreſſions! much to be admired, and worthy every true and good man's and woman's imitation and practice. Obſerve, that when they had done whatſoever Chriſt had commanded them, then they were to be his friends, and they were not only to be his friends, and one anothers friends, as he was theirs, and if occaſion were, as he died, ſo they would die for one another: by this mark and trueſt ſeal of the trueſt friendſhip, all the world ſhould know they belong'd to Chriſt, that they were united to him, and in him united to one another: nothing but diſobedience and ſin can ever ſeparate this friendſhip.

Againſt this friendſhip, which is in Chriſt, and grounded and founded upon him, the gates of hell can never prevail; all friendſhip, upon any conſideration, meerly human, is brittle and uncertain, and ſubject to change or mutability, as experience hath taught in all ages.

If any perſon hath a deſire to have a particular friend, let that perſon be ſure to make choice of Chriſt, and ſuch as chooſe him, have a friend in whom all laſting peace, and comfort and delight, joy and pleaſure, is, and in him alone it is to be enjoy'd for ever.

The 20th of the firſt month, being the firſt of the week, we had a comfortable meeting for divine worſhip, in which the goodneſs of God was extended to us as we were rowling on the mighty waters of the great deep, after which we had pleaſant weather, and a fair wind, for ſeveral days.

On the 26th the wind ſprung up at eaſt-north-eaſt, a hard gale, which laſted ſeveral days; and having but little ſea room for about thirty hours, it blew ſo hard that we could dreſs no victuals; I then thought on the words of *Job*, when he ſpoke to his impatient wife, ſaying, 'Shall we receive good at the hand of God, and ſhall we not receive evil alſo? (or that which is accounted or looks like evil in the eye of man.) In this time of exerciſe the love and heavenly life of God, in his beloved ſon, filled my heart, and cauſed an overflowing of praiſes to his holy, glorious, and bleſſed name. Oh! it was exceeding precious to my ſoul at that time!

The 1ſt of the ſecond month, we ſaw land, being driven to the ſouthward near 250 miles in this laſt hard weather; but we ſoon after arriv'd at our deſir'd port.

After which I viſited the meetings of friends at *Philadelphia*, *Burlington*, the *Falls*, *Abington*, *Germantown*, *Briſtol* and *Frankfort*, and found the people had been under a general viſitation of the ſmall-pox; inſomuch that many hundreds, eſpecially of children,

dren, were taken off the ſtage of this life in the city of *Philadelphia*, and I was concerned to exhort friends in that city to bring their children to meetings, and educate them, when young, in the way they ſhould go, that they might not depart from it when old; and that he who had taken many away, could, if he pleaſed, take many more; for though he might have laid down his rod at preſent (the diſtemper in the city being much abated) he could ſoon take it up again. It is my belief the Lord Almighty will ſtill continue to viſit the city and people (if there is not a reformation) with further, if not ſorer viſitations, becauſe he hath known them to do them good, and make them a bleſſing to many iſlands and people; giving them the fatneſs of the earth, and that which is far more, the dew of heaven; ſo that he may juſtly ſay to us, as to *Iſrael* of old, *You have I known of all the families of the earth; therefore I will viſit upon you for all your iniquities.*

In the beginning of the fourth month, *Robert Jordan* was married to *Mary*, the widow of *Richard Hill* (all three worthy friends) the meeting on this occaſion was large, and the marriage ſolemnized in the fear of God. Divers friends were concerned to ſpeak to the people, and it was greatly deſired that thoſe preſent (who were then ſpoke to) might be married to Chriſt, the great lover of ſouls, who laid down his life (the moſt precious life that ever was on earth) and ſhed his precious blood for our ſalvation.

A few days after which I again took ſhipping for the iſland of *Barbados* (being the ſixth voyage) in the *New Briſtol Hope*, and left the capes of *Delaware* the eighth day of the month. The 22d of the ſaid month, I being weary, laid me down to reſt, and fell aſleep, and was awaken'd out of my ſleep with the words, 'Oh heart in heaven! 'tis an excellent thing to have an heart in heaven!' Which words were comfortable to me, and left a ſweetneſs on my mind all the day after, for which I was thankful, and greatly deſir'd that

my heart and mind might be ſet and fixed more and more on heaven and heavenly things, and that my treaſure might be in heaven, that my heart might be there alſo, according to the doctrine of my Saviour, *Matt.* vi. 6, 20, 21. *Lay up for yourſelves treaſure in heaven, for where your treaſure is, there will your heart be alſo.*

The 27th day (being the firſt day of the week) we had a comfortable meeting, the weather being moderate; and on the 7th of the fifth month, we arrived at *Bridge-town* in *Barbados*, where we unloaded part of our cargo, and from thence we went to *Speight's-town*; where, after a ſtay of about five weeks, we accompliſhed our affairs. I alſo viſited all our friends meetings, and ſome ſeveral times, in which we were edified and comforted, and divers of us had occaſion to bleſs the holy name of God for his mercy to us: before we left the iſland, there happened a great ſtorm or hurricane, which did much damage to the ſhips, and to the iſland, blowing down many houſes, and ſpoiling much proviſions, deſtroying almoſt all the plantain trees on the iſland, which is a very wholſome and pleaſant fruit, and much uſed by many inſtead of bread.

I was clearing out our veſſel when this ſtorm happened, and being twelve miles off, could not hear of or concerning her, but thought it altogether unlikely that ſhe ſhould ride out ſo great a ſtorm, in ſo bad a harbour or road, it being open to the ſea, and ſuch a ſtorm had not been known for many years, and ſome ſaid, never but one (to their knowledge) though much more damage hath at ſome other times been done to the ſhipping, by reaſon that the hardeſt of the wind was not that way, which was moſt dangerous to them in *Carliſle-bay*, where they moſtly lay; for they all got out to ſea, except two or three that were loſt by the violence of the weather. It was indeed a very diſmal time, the veſſels which rode it out were much damnified, and one being loaded, ready

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to ſail, ſunk right down, and was loſt in the bay. When I had cleared our ſhip, I ſet forward in order to ſee what was become of her: but the floods were ſo out, and the ways were ſo bad, I could not without ſome danger get to her that night; but next morning I ſet out from *Joſeph Gamble's*, and, to my admiration, from the top of a hill (on which a houſe in the ſtorm was blown flat to the ground) I ſaw our ſhip at an anchor, having rode out the ſtorm, with one ſloop by her, for which cauſe my ſoul was humbly thankful.

On the 17th of ſaid month, with ſome more than ordinary fatigue, we got up our anchor, and took in our boat and got our paſſengers and proviſions on board, the ſea breaking high on the ſhore, ſo that ſeveral of our people and our boat were in jeopardy of being loſt; but at length being all on board, we ſet ſail, and having ſailed ſlowly about ſix or ſeven miles, we met with a ſloop who had loſt her maſt in the ſtorm, and next morning we met with two large *London* ſhips, who had put out to ſea, not venturing to ride it out.

We had fine pleaſant weather for ſeveral days after we left the iſland, and on the 22d of the ſixth month (being the firſt day of the week) we had a meeting for the worſhip of God, which was comfortable and ſatisfactory to us. The 4th and 5th of the ſeventh month, we had very freſh gales from the north-eaſt to the north, and was near a water ſpout (about a ſtone's throw off) which ſurpriſed ſome on board, on which I came out of my cabin, and ſaw the water run up out of the ſea into the cloud, as plain as ever I ſaw the water run into the river, till it filled the cloud with blackneſs, and then it would break in great quantities into the ſea, which is dangerous, when falling on veſſels. The 5th of the month, being the firſt day of the week, we had a good religious meeting, for divine worſhip, wherein our people were earneſtly exhorted to a holy life, and

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to be earneſtly concerned for the true faith, which is in Chriſt; that faith which works by love, and is the evidence of things not viſibly ſeen, being manifeſt by works of piety and virtue. In this voyage we were twenty two days from the iſland of *Barbados* to the ſight of *Cape Henry*, in *Virginia*, and had a pleaſant paſſage in the main to *Philadelphia*, where, in the ſeventh month, was held our yearly-meeting, at which I had a deſire to be, my watery employment having hinder'd my being at a yearly-meeting for ſeveral years: at this meeting I met with my old acquaintances and dear friends, *John Richardſon*, of *Yorkſhire*, and *Paul Johnſon*, of *Dublin*, both on a goſpel viſit to the brethren and friends in *America*: The meeting was large, and attended with divine grace and goodneſs, and ended with thankſgiving and praiſe to God and the Lamb.

While our ſhip was loading I was at ſeveral meetings in the country, as at *Abington*, *Germantown*, *Fair-Hill*, and *Frankfort*, in *Philadelphia* county; and at the *Falls of Delaware*, *Buckingham*, *Neſhaminy*, and *Briſtol*, in *Bucks* county. I was alſo at *Burlington*, at the marriage of *William Callender*, junior, of *Barbados*, with *Katherine Smith*, daughter of *Daniel* and *Mary Smith*, of *Burlington*.

On the 16th of the ninth month, I proceeded on the ſeventh voyage to *Barbados*, in the ſhip *New Briſtol Hope*, as maſter, having on board ſeveral paſſengers, one of whom (*Elizabeth Martindale*) was on the paſſage convinced of the principles of truth, and afterwards ſuffer'd, in divers reſpects, for making profeſſion with us.

We had a long paſſage down the river, the wind being high and boiſterous. On the 22d of the ninth month we left the *Capes* of *Delaware*, and ſaw the iſland of *Barbados* the 21ſt of the tenth month, before it was day, in the afternoon came to an anchor in the bay of *Speight's-town*. In this voyage I met

met with an accident that was painful and troubleſome to me, which happened in a hard gale of wind, I being to the windward, and the ſhip having a large motion, and miſſing my hold, was canted from my place to the other ſide of the veſſel, againſt the edge of a cheſt, and ſo bruiſed my leg that I could not do my buſineſs as I uſually did, which was a great hindrance and diſappointment to me: but in about a month's time, with the aſſiſtance of ſome of my friends there, I got indifferently through it, and alſo rode to *Bridge-town*, and had ſeveral meetings there. I was alſo at ſeveral good and comfortable meetings at *Speight's-town*, where we had one the day we ſail'd, being the 21ſt of the eleventh month; and on the ſea-ſhore parted with our friends in great love, and ſet ſail, the wind being about north-eaſt, ſo that we could not weather the iſland of *Martineco*; we therefore ſailed along by the iſlands of *Dominico* and *Guardaloupe*, and had calms under the iſland, and ſometimes the eddy winds from off the mountains, or high lands, would take the ſails, and carry the ſhip clear round, which made it ſometimes tedious. The 23d and 24th, we paſſed by the iſlands of *Montſerrat*, *Antigua*, *Rodondo*, *Chriſtopher's*, *Nevis*, *Bartholomew*, *Statia*, *Saba*, *Barbuda*, *Martin's*, and *Anguilla*, the winds and weather being fair and pleaſant. The 25th, in the evening, it began to be hazy; and, in the night we ſplit our main-top-ſail, which coſt us a great deal of labour, and loſs of time, before we could get it mended and ſet again. We had pretty fair weather for about 20 days, until we came on our coaſt, and into ſoundings; when a hard gale of wind ſprung up eaſterly, which ſetting on the ſhore, was dangerous, and we had a long night coming on; but, through the favour of the Almighty, we got off from the land. In the midſt of the danger of this ſtorm, my ſoul ſang praiſes to the Lord.

The

The 12th of the twelfth month, we met with another easterly storm, being in about thirty fathom water, it blew, and rain'd very hard, and was also exceeding cold, and our coming from a hot climate made it more hard to bear. In this storm we saw divers lights, which the sailors call *Corpusants*, one of them was exceeding bright, and sat, as near as I can compute it, about half an hour on our main-top-mast head, plain to the view of all the ship's company, divers of whom said they never saw the like, and I think I never heard of, or saw the like before.

The storm continued all night till day, when it abated, and it being the first of the week, we had a comfortable meeting, in which the people on board were advised to get divine and heavenly learning, and not to be fools in religion, or in the things of God, nor to hate his true knowledge; for if they had all the natural knowledge, and brightest natural parts in the world, they would be but fools without *the true fear of God*, which the wise king *Solomon* says, *Is the beginning of wisdom.*

The 27th of the month, we saw *Cape Henlopen*, having been 27 days from the island of *Barbados*: this was a close foggy day, we could see but very little before us, and had like to have been a-ground on the shoals, which they call the *Hen and Chickens*, but went between them and the *Cape*, in three fathom water; the wind blowing hard at south, we went up the bay by the lead; for we could not see land; and the gale being so fresh, we got to *Bombay-hook*, from our *Capes*, in about six hours, which is accounted twenty leagues; where we came to an anchor, and there met with abundance of ice. Merciful was the deliverance and preservation we met with from the hand of the Almighty, this voyage; may we ever gratefully remember it! About a league above *Bombay-hook*, when the fog broke up, we found ourselves close on the *Jersey* shore; and the wind sprung up at north-west, and obliged us to come to an anchor; where the ice came down upon us,

us, which ſurprized ſome of us much. The ſudden coming out of ſo hot a climate, into one ſo ſeverely cold, had a bad effect on moſt of our ſhip's company; and, for my own part, I had a ſore fit of the *phthyſick*, and was at times, almoſt breathleſs, and thought I muſt die, for I could hardly breathe, or ſpeak: but yet I reſolved, as long as I was capable of thoughts, I would think of God, and my beloved Jeſus; in which thoughts and meditations I found ſome comfort and conſolation. I ſat up for divers nights, not being able to lie down for want of breath; and I could not drink any ſtrong drink, as rum, wine, ale, or punch, ſuch as the ſailors drank; but, inſtead thereof, I drank ſage tea, which was very helpful to me.

The next day the ice came down more and more upon us, and we feared to put back, becauſe, if we had gone a ground in the bay, the ice might have demoliſhed us; ſo we took the moſt convenient time we could, and got up our anchor, with ſome difficulty, and ſtood for *Reedy iſland*, one of the beſt harbours upon *Delaware*; but, the wind and tide failing us, we could not get in; and the ebb brought down the ice mightily on us, ſo that it took away the head of our veſſel, and cut her ſides very much. The next tide we got into the harbour, and lay cloſe to *Reedy-iſland*, making the ſhip faſt on ſhore. While we lay here, ſeveral veſſels came to us, and faſten'd on ſhore as we did. The ice drove one veſſel on us, and broke our ſpritſail yard. Here I went on ſhore, where the people were very kind to us, particularly the ſheriff of the county, *John Goodwin*, and his wife and family. I went alſo to the houſe of *John M'Cool*, who, with his wife, were very tender in their care and love towards me; bathing my ſwell'd and benumb'd limbs till the froſt was pretty well out of them. The good-will, and tender love and care I here met with, affects my mind in the noting of it; I pray the

Moſt High, whom I love and ſerve, to be their rewarder.

I had two meetings at our meeting-houſe at *George's-creek* where was people of divers perſwaſions, who gave good attention. For theſe meetings I was truly thankful; for though, through the extream cold, I could hardly ſpeak when on board, I now ſpoke freely, much to my admiration, and I believe to the people's ſatisfaction, more than is proper for me to mention, wherefore I praiſe God. When the weather was a little more open, and the ice gone, we ſail'd up the river to *Philadelphia*, where I was joyfully received by my friends; and while the veſſel was repairing and fitting for another voyage, I was not idle, but viſited friends meetings at *Philadelphia*, *Burlington*, *Abington*, *Germantown*, *Bybury*, *Fair-hill*, and *Frankfort*; being ſometimes at four or five meetings a week. I was alſo at *Haddonfield* and *Evesham* meetings, in *Weſt-Jerſey*; both good and comfortable meetings, and will not eaſily be forgotten; for therein God was graciouſly pleaſed to viſit us with his word, bleſſed be his name.

The 4th of the third month we again ſet ſail for *Speight's-town*, in *Barbados*; and the 6th of the month, about ſix in the morning, left the *Capes of Delaware*. From the time we left the ſight of the *Capes of Delaware*, to the ſight of *Barbados*, was twenty five days (which was the quickeſt voyage that ever I had in this ſhip) in which time we had three meetings for the public worſhip of Almighty God, and to me they were beneficial; and for God's goodneſs, I could do no leſs than return praiſe to him, who alone is worthy for ever.

After I had done my buſineſs at *Barbados*, and viſited friends meetings on the 5th of the fifth month, I ſailed for *South-Carolina*, touched at the iſland of *Chriſtopher's*, and landed ſome paſſengers there. From thence we went to ſea, and the ſame night we had a

ſtorm,

ſtorm, but ſuffered little, the wind being for us, that we went before it, and after it was over, we had a pleaſant paſſage of abour fourteen days to the coaſt of *Carolina*; and when we ſaw the land, the wind came againſt us, which made ſome of our paſſengers very uneaſy; but in meditating on the Infinite Being, I was favoured with inward comfort and ſtrong conſolation, ſo that I was humbly thankful, and praiſed God.

We were prevented by contrary winds, and a ſtrong current, from getting into *Charles-town*, and while we were beating about the coaſt, we met with a veſſel, which came from thence, who gave us intelligence that many people died ſuddenly, and that they buried ten or twelve in a day. Hearing ſuch news, and the wind being ſtill againſt us, our paſſengers who intended for *Carolina*, concluded to go for *Philadelphia*; ſo we tacked about, and ſtood for *Delaware-bay*, and then we had a freſh gale a-head again for ſeveral days, and ſpending much time on the coaſt, our water was far expended, and we agreed to come to an allowance of water, a quart a man for twenty-four hours, for ſeveral days before we got in. We were about five weeks in our paſſage from *Barbados* to *Delaware* river.

Soon after our arrival at *Philadelphia* we got our ſhip on the ways, in order to refit and ſheath her, in which time I travelled into ſeveral counties, and had many religious meetings in divers places, in which I had good ſatisfaction; and my old acquaintance and friends ſaid, they rejoic'd to ſee me again after my ſea voyages. I was thankful in my heart for the good-will of my good Maſter, and of my friends, in thoſe journeys, which was, and, I hope, ever will be better to me than choice ſilver, and fine gold.

The winter ſetting in about a month ſooner than uſual, many veſſels were detained from going to ſea, being frozen up; alſo many veſſels could not come

from ſea up the river, ſo that a great damp was put on trade, and the froſt coming on ſuddenly, many people were taken with colds, and many died in both the provinces of *New-Jerſey* and *Pennſylvania*. My dear friend and kind landlord *Paul Preſton*, died about this time, who, on his dying bed, ſaid, 'He had no deſire to live, but to do good, and that it had been his care to keep a conſcience void of offence towards God and to all men, which now was his comfort.' The hard weather continuing, I found an exerciſe and concern to viſit friends meetings in the county of *Bucks*, in *Pennſylvania*, and the county of *Burlington*, in *Weſt-Jerſey*; in both which I was at above 20 meetings in about twenty days. In this journey I was favoured with the grace and goodneſs of the Divine Hand to a greater degree than I was worthy of, though I was ſometimes exceeding poor in my ſpirit, and, in my own judgment, very weak for ſervice and labour, both in body and mind; our meetings, conſidering the ſevere ſeaſon, were large, and, I hope, they were to general edification

On the 25th of the tenth month, being the reputed birth day of our Lord Jeſus Chriſt, at a little town, near the *Falls*, called *Bordentown*, we had a meeting (where never any had been before of our friends) in one of the houſes newly built by *Joſeph Borden*, the proprietor of the place: he entertained us lovingly at his houſe, when he was ſo generous as to offer ground for a grave-yard, and to build a meeting-houſe on, and a handſome ſum of money towards building it, though he did not make profeſſion to be of our ſociety. Some that were at this meeting, who did not profeſs with us, came over the creek on the ice to *Iſaac Horner*'s in the evening, where we had a ſatisfactory meeting, in which God through Chriſt was glorified. *Daniel Stanton* (my wife's ſiſter's ſon) accompanied me in this

journey,

journey, whoſe company and miniſtry was acceptable both to me and friends, and we had meetings at the *Falls*, *Briſtol*, *Middletown*, *Wright's-town*, *Bordentown*, *Croſwicks*, *Mansfield*, *Upper* and *Lower Springfield*, *Mount Holly*, *Rancocas*, *Eveſham*, and *Cheſter*, and divers evening meetings at ſeveral friends houſes. It now being a ſickly time I was often ſent for to viſit the ſick, in which viſits we were comforted, and God's holy name was praiſed.

On the 18th of the eleventh month, I was ſent for to *Briſtol* to viſit *Ennion Williams*, who was dangerouſly ill, and to *Burlington*, to the burial of *Elizabeth*, the wife of *Jonathan Wright*, who was buried from the great meeting-houſe at *Burlington*. The meeting was very large; ſhe being well beloved by her neighbours and acquaintance, being a woman much given to hoſpitality (and indeed many of our friends at *Burlington* have exceeded in that reſpect the moſt that ever I have obſerved in my travels) ſhe was a pattern of piety, a loving, obliging wife, and tender and careful mother, a kind neighbour, a loving and faithful friend, and ſo continued to the end; for ſome of her dying words were, 'That ſhe deſired her love might be 'remembred to all friends,' which was done openly in the ſaid meeting, and tenderly affected many.

After I came home, I was at the marriage of *William Parker* and *Elizabeth Gilbert*, at which marriage was our worthy, antient friend, *John Richardſon*, with divers other *European* friends. The meeting was large and edifying.

The river ſtill continuing frozen up, I had a deſire to viſit my friends and brethren in *Cheſter* county, whom I had not ſeen for ſome years; and in order thereto, in the beginning of the twelfth month, I, with my kinſman, *Daniel Stanton*, ſet out from *Philadelphia*, and went to *Newtown*, where we had a meeting next day (being the firſt of the week) and afterwards an evening meeting at *Evan Lewis's*; from thence

thence we went to the monthly-meeting at *Providence*, on third day to *Middletown*, fourth day to *Concord*, fifth day to *Birmingham*, ſixth day to *London-grove*; after which we had an evening-meeting at a widow's houſe: from thence we travell'd on ſeventh day to *Nottingham*, and were at a large meeting there on firſt day, and had an evening meeting at a friend's houſe, where ſome perſons came, who had never been at a meeting of friends before; on ſecond day we had a meeting at *Suſquehannah* ferry, to which divers people came over the ice, and it was a good opportunity to many of them. Third day we had a large meeting at *Weſt-Nottingham*, and in the evening at *William Brown*'s and next day we had a large meeting at *New-garden*, and at *Michael Lightfoot*'s houſe we met with two friends from *Ireland*, *Mungo Bewley*, and *Samuel Stephens*, who were now proceeding on the courſe of their religious viſit to friends in *Maryland*, *Virginia*, and *North-Carolina*.---From thence I went to viſit my old friend and acquaintance *Ellis Lewis*, who had a deſire to ſee me: we had an evening meeting in his chamber, to our mutual comfort and refreſhment; and next day had a very large meeting in the meeting houſe at *Kennet*; after which we went to *Concord* to the quarterly-meeting for the county of *Cheſter*, and were at three meetings there, and likewiſe had three evening-meetings at friends houſes; at which meetings we had the company of my kinſwoman *Alice Alderſon*, and her companion, *Margaret Coupland*, who were lately come from the *North of England*, to viſit friends in this and the adjacent provinces.

We went on a third day to the general-meeting at *Providence*, which was very large; *Joſhua Fielding* and *Ebenezar Large* were there; and we had an evening meeting at *Rebecca Minſhall*'s; and next went to *Chichеſter*, where we had a larger meeting than I expected, conſidering the ſeaſon; we lodged at *John Salkeld*'s

Salkeld's; and on fifth day we had a good, open meeting at *Chester*, and, in the evening, another at *Grace Lloyd's*; next day had a meeting at *Springfield*, which I believe will be remembered by some that were there, when we don't see one another; afterwards we travelled to *Philadelphia*.

In this year 1732, arrived *Thomas Penn*, one of the proprietors of *Pennsylvania*, and son of the truly honourable *William Penn*, governor and proprietor of this province, a wise man, a good christian, and a mild governor, a great promoter of piety and virtue, and of good men. May this his son walk in his steps.

In the first month was our general spring-meeting, at which were several public friends from *England*, viz. *John Richardson*, *Alice Alderson*, and *Margaret Coupland*. The meeting was large and edifying, the said friends having service therein to general satisfaction.

The 2d of the second month, I proceeded on a voyage to *Barbados*, (it being the first in the snow *Barbados-packet*, a vessel built on purpose for me) we got to the *Capes* the 20th of the second month in the evening, where we were obliged to come to an anchor; and the 21st we put out to sea, but the wind being against us, and looking like windy weather, I concluded to come to under our *Cape*, and wait for a fair wind: as soon as our snow came to, we got our boat out and went to *Lewis-town*: and next day, being first day, we had a meeting in the court-house. In this town is an *Episcopal*, and a *Presbyterian* meeting-house: but neither of their teachers were that day in town, and divers of the people were glad of a meeting, and I had a good opportunity with them. After meeting I went on board and weighed anchor, and had a fair wind for above a week after: In which time we overtook the ship *Amity*,---*Bowling*, master, near the latitude of *Bermudas*;

Bermudas; where we had ſmart gales of wind, which obliged us to carry our topſails double-reeff'd: and, after having been at ſea 27 days and one night, in which time we had ſeveral meetings, we ſaw the iſland of *Barbados*; though for the moſt part, we had contrary winds; but all was well, and God bleſſed, who is for ever worthy.

The 20th of the fourth month, having done my buſineſs, and alſo viſited friends meetings, we ſailed for *Philadelphia*; and on the 25th of the fourth month, being firſt day, we had a ſeaſonable and ſerviceable meeting, wherein the Almighty was worſhipped and praiſed, and the people exhorted to ſobriety and temperance. We were about 20 days from *Barbados* to *Philadelphia*.

After having ſtaid at home about ſix weeks, and viſited the meetings of friends in divers places, to mine and their ſatisfaction, on the 28th of the ſixth month, I proceeded on another voyage for the iſland of *Barbados*. We left ſight of our *Capes* on the 31ſt of the ſaid month. The winds were for the moſt part, contrary, and before we got into the trade wind, we met with two hard gales; the laſt of which was a kind of hurricane, in which we could carry no ſail at all, but let the veſſel lie to the mercy of the ſeas, or rather to the mercy of him that made the ſeas and all that is therein, and in the earth alſo. In this ſtorm we loſt a ſpare top-maſt, and divers other utenſils belonging to the veſſel; but all our people were well and ſafe. This voyage we had ſeveral comfortable religious meetings on board, in which we were exhorted to prepare for another and better world, this being ſo very uncertain and momentary, and full of various exerciſes, temptations, and afflictions.

I had on board three *Whitehaven* ſailors, *William Towerſon*, *William Tremble*, and *William Atkinſon*, and I do not remember that I heard either of them ſwear an oath during the whole voyage, which I thought worthy

thy to ſtand on record, becauſe it is ſo rare in ſeafaring men. About the beginning of the eighth month (being in the latitude of *Barbados*) the thoughts of my leaving my family and habitation, and many of my loving relations, and near and dear friends (as at divers other times alſo) made me penſive and ſorrowful; but it being on a principle of juſtice, and ſometimes meeting with the preſence and goodneſs of God, I was enabled to do my affairs and buſineſs, and forbore to appear ſorrowful as much as poſſibly I could, or to be of a ſad countenance in the ſight of men; but to him, who knew all things, and ſees in ſecret, I poured out my ſoul in all my affliction, for he only is able to help me. I met with ſome who untruly cenſured me, as covetous of the things of this world, or to be rich; and that for the ſake of theſe outward things I might venture my life, until I might loſe it; really, as to my life, it hath been long my deſire to be ready to reſign it, and is ſo ſtill, and as to thoſe outward things, ſo far as I know, my heart is clear; food and raiment, and to be clear and even with the world, having rather to give than receive, is all the grandeur I deſire; and if that be not granted, I hope to be contented without it, and to be thankful. I look upon crowns and ſcepters, and all the fine things of this world, that are of the nature of it, but as trifles, and diminitive things in compariſon of a houſe and kingdom eternal in the heavens. In this voyage, as uſual, I read in the holy ſcriptures, and met with ſtrong conſolation therein, eſpecially in the new-teſtament; I alſo read much in the works of that eminent judge and good chriſtian, *Matthew Hale*.

The 7th of eighth month, we arrived at *Barbados*, ſtaid three weeks and one day, and had divers religious meetings. I haſtned to accompliſh my affairs before winter, it coming on, and the time of the year dangerous for ſailing on our coaſts. On the

30th of the eighth month we left the iſland of *Barbados*, bound for *Philadelphia*; and on the 11th of the ninth month it pleaſed God to favour us with a gracious opportunity to worſhip him; wherein was declared to the ſhip's company, the nature and advantage of good, and the fountain from whence it flows or ſprings; as alſo the nature and diſadvantage of evil; the one being or ſpringing from God, and the other proceeding from ſatan, or the devil, who is the root of all evil; and, that men might be left without excuſe, God hath ſent the divine and ſupernatural light of his holy ſpirit, to ſhew to mortals what is good, and what is evil; in order that they might embrace the good, and refuſe the evil.

The 21ſt of the ninth month, we had very hard gales of wind at north weſt, which blew ſo hard, that it put us from ſailing, ſo that we were obliged to lay her to the wind; for by the violence thereof, we could not carry any ſail; and it was ſo dark, that we could neither ſee ſtars, nor one another; nor hear one another, without we were very near, the ſeas riſing very high: indeed the long ſtormy and dark nights were very diſmal; and ſome of our goods got looſe in the hold. In the beginning of the night, about the ſeventh hour, *Philip Kerney*, my apprentice, fell into the ſea, and was loſt: which was a deep affliction to us in divers conſiderations.

The 25th we ſaw the land, and next day we came to an anchor in *Delaware* bay. The loſs of this lad, was a cauſe that we were not ſo joyful, as is uſual for people to be when come to the ſhore.

The latter end of the tenth month I went the 3d voyage (commander of the *Barbados-Packet*) from *Philadelphia*, bound to *Barbados*: we were towed through the ice by two boats from *Thomas Maſters*'s wharff, and in two days got to *Reedy-iſland*; from whence we ſailed down *Delaware* bay; where we lay two nights, the wind being contrary, blowing hard;

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the nights being long, the days very ſhort, and weather ſharp; we left our *Capes* in the night, it being dangerous lying in the bay; and after being out ſeveral days, we had favourable winds, and pleaſant weather; but when we got into the trade wind, it blew hard, and moſtly againſt us; ſo that the firſt land we ſaw was the iſland of *Chriſtopher's*, where we arrived in 20 days from our *Capes*; and the market for proviſions being at that time better than at any other of thoſe iſlands, and the property of the veſſel moſtly belonging to me, and the cargo generally conſign'd to me, I diſpoſed of part of it. Here being no meeting of our ſociety on this iſland, I had meetings on board the veſſel in the harbour, and divers from the ſhore, and ſeveral maſters of veſſels came to our meetings, the ſnow having large accommodations for ſuch an occaſion; and ſo far as I could underſtand, the people were generally ſatisfied, and ſpoke well of our meetings.

Of late times, and alſo in this voyage, meeting with many loſſes and croſſes, and much afflictions, and various exerciſes, I was ready to ſay in my heart, *Lord, why am I thus afflicted, now in my declining years, ſince, thou know'ſt, I love thee above all things, and that I would not willingly or knowingly offend thee, my great and dear Lord?* It was anſwered (as though vocally ſpoken) *My only begotten and beloved ſon, who never offended me, ſuffered much more.* This word being ſuch an evident truth, I begged patience to go through all my ſufferings and afflictions, ſo that at leaſt I might live with Chriſt in the glorious kingdom of God for ever, where I might always bleſs and praiſe his holy name.

Five or ſix days after our arrival at this iſland, a veſſel, that came out five or ſix days before us, arrived, ſhe meeting with the ſame boiſterous weather as we did, yet we made our paſſage ten or eleven days ſooner; divers other veſſels, bound to *Barbados*, put in

here, through theſe contrary winds; and when I ſaw others in the like circumſtances with us, I was the more thankful for being preſerved ſafe, and ſo ſoon to this place; yet it was a conſiderable loſs and ſore trial not to get to *Barbados*, the iſland I was bound to, and a great diſappointment to me, and many more.

At this iſland a perſon, whoſe name was ——— *Galloway*, a man of a great eſtate, hearing that I kept meetings on board the veſſel, kindly invited me to have a meeting at his houſe, and ſaid he would give notice of it to divers of the gentlemen (as he called them) of the iſland, telling me, that I ſhould be welcome to his houſe, which was much more convenient than the veſſel; but I was not very forward to accept of my friend *Galloway*'s kind offer, being ſenſible of my own weakneſs and inward poverty, ſo that I made ſeveral excuſes to evade it; but he obviated them all. 1ſt, I ask'd him, "If he could bear the reproach of having a *Quaker*'s meeting at his houſe?" He anſwer'd, "Yes, there is good and bad of all ſocieties." 2dly, I ask'd, "If his wife would like it, or be willing that a meeting ſhould be in the houſe?" He ſaid, "She deſired it, and would be very willing." 3dly, I ask'd, "If he thought he could ſit in ſilence? he told me, "He believed he could." I then told him, "I was obliged to him for his kind and friendly offer, and, God willing, I intended to come, and tell my people of the ſhip's company to come, alſo, and deſired him to give notice of it:" the which he did; and there was a large, ſatisfactory meeting: oh may the Almighty ſanctify it to ſome ſouls, is my deſire!

He and his wife were both very courteous to me, and invited many of his rich friends and relations: his wife's father was a judge in this iſland of good repute. Divers people, of ſeveral profeſſions, were at this meeting, and many expreſſed their being glad of

of it. An attorney at law ſaid, "He was thankful for the words he had heard that day, and, if I would ſtay with them, he would always come to our meetings." One judge *Mills* was at this meeting, and very kindly invited me to his houſe. Some meeting me next day, ſaid, They were ſorry they were not there. The miſtreſs of the houſe told divers of the people, who were perſons of note, "That they ſhould remember what they had heard;" and ſpoke it with a religious concern, as it ſeem'd to me. When I went to this meeting, I was very poor, and in much fear, ſpeaking with a great concern on my mind for the people's ſalvation, and that God, thro' Chriſt, might be glorified.

After this meeting, it was (as tho' a voice) ſaid unto me, *How do'ſt thou know but for this cauſe, and for this meeting, thou art brought here to this iſland, tho' againſt thy will?* The people told me that they did not remember that there ever was a meeting of our friends before on the iſland. The meeting had this effect, that the people had a better opinion of our ſociety than they had before. The ſubject in this meeting was, the excellency of the goſpel diſpenſation above that of the law, in that it brought us to the law, went through the law, and was above the law, and far from deſtroying the law, but fulfilled it; for proof of which, they were referred to Chriſt's moſt excellent ſermon which he preached on the *Mount*, Mat. v.

From the iſland of *Chriſtopher's* I purpoſed, God willing, for *Barbados*; the which I apprehended would be a troubleſome voyage, it being about 100 leagues to windward, and a ſtrong current againſt us. On the 19th of the twelfth month, we ſailed towards *Barbados*; and the wind being a-head, and blowing hard, we tarried two nights at the iſland of *Lucea*, where we took in wood and water: the people here were moſtly *French*, and were very civil to us.

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The 21ſt we put out again to ſea; but the wind and current being againſt us, obliged us to go into the harbour from whence we came, and tarry for an opportunity more favourable. While we were in this harbour, which is a very good one, ſeveral veſſels came in on the like occaſion; and a veſſel that came from *Chriſtopher*'s about three hours after us, came here three days ſince we did.

We went out again, in order to proceed to *Barbadoes*; but, as before, the current was ſo ſtrong againſt us, and the wind alſo, that we could not get forward on our way; wherefore we put back again to *Chriſtopher*'s, and by the way, called at *Antigua*, where I had an open, ſatisfactory meeting, for which I was truly thankful, and ſo were ſome, not of our ſociety, of whom there were divers, and ſome who had not been at our meetings before.

The next day we arrived again at *Chriſtopher*'s, and there unloaded the remainder of our cargo, though much againſt my mind. After having ſold the moſt of our cargo at *Baſſaterre*, we went to *Sandy-point*, and there ſold the remainder, and took in our loading for *Philadelphia*.

In loading our veſſel, judge *Brown* was my very good friend, and helpful to me therein, for which I think myſelf much obliged to him.

While we lay here, I had a meeting on board our veſſel, to which came five maſters of veſſels. It was a good meeting, tho' I ſpoke to them in much miſery and pain, having very angry painful ſores on my legs, occaſioned by a fall in getting out of the boat, the ſeas running high, and through the violence of the waves, I fell acroſs the boat, and broke both my ſhins very grievouſly.

The 31ſt of the firſt month, 1734, we had another meeting on board our veſſel, to which came ſeveral from other veſſels, and ſome from the ſhore, among whom was a young baronet, and his hoſt (a tavern-

tavern-keeper) with him, who at first behaved airily, but, after some time, he was more sober, and seemed respectful at parting.

I was invited to have a meeting next first-day on board the ship *King George*, a large vessel; the master told me his cabin was large, and would accommodate many more than mine; but we did not stay so long as till the first-day.

After this meeting was over, the master of the large ship came on board, and said, "He was sorry he had not come sooner, so as to have had the opportunity to have been at the meeting."

From *Christopher's* we set sail for the island of *Anguilla*, and had a meeting at the governor's house on a first day. We staid at *Anguilla* three days, and there took on board some bags of cotton on freight, and sailed from thence the 10th of the second month. The governor of this island, whose name is *George Leonard*, told me, "That he should live and die in our principles, saving that he must defend his people." But he did not consider, that his defence might destroy both him and them, and that such defence was directly contrary to Christ's doctrine and practice. A remarkable and dismal passage he related to me, that, some days before, a vessel came from the island of *Saltitudas* (which went there to take in salt) the people going on shore, the master told him, that there lay at the landing the heads of above twenty men on one side the path, and the quarters of them on the other; which so surprized them, that they made the best of their way to *Anguilla*, where they related this dismal story, and supposed the slain to be *Britons* by their appearances, and that they were destroyed by the *Spaniards*, who are known to be cruel to them: this action being far from the spirit of christianity, is a reproach to the actors thereof.

Not far from *Anguilla* is an island they call *St. John's*, the inhabitants of which are *Dutch*: the Negroes

groes there lately roſe and took the iſland, kill'd the people, ſpoiled their plantations, and burnt their houſes: I lodged at the houſe of a perſon, who went to ſubdue thoſe *Negroes*, who were too ſtrong for him and his company, and the *Negroes* kill'd divers of them, and among them, kill'd this man's two ſons, for which their mother and ſiſters were in bitter mourning, when I was at their houſe. The thoughts of the bloodſhed, and vaſt deſtruction, which war makes in the world, cauſed me to cry in my heart; 'How long, O Lord, thou holy, juſt, and true God, 'will it be till nation lift up the ſword no more againſt 'nation, nor the people learn war no more?'.

When I came home from this voyage, which was the 30th of the ſecond month, I met with the ſorrowful news of the death of my only ſon *George*, a beloved, dear youth, who was taken ſick the fifth of the eighth month, 1733, and departed this life at my houſe in *Frankfort*, the 13th of ſaid month, about the ninth hour, in the evening of the ſixth day of the week, and was carried to the bank meeting-houſe of friends in *Philadelphia*, and buried from thence on the firſt day following, being accompanied by many friends, and others; he was ten years and ſeven days old, when he died, and, as he was much belov'd for the ſweetneſs of his nature and diſpoſition, ſo he was greatly lamented by many who were acquainted with him. I have this account to leave concerning him, not ſo much that he was my ſon, as to excite other youths to ſerve and fear the Lord, and to love him above all, and that they might remember their Creator in their youthful days, that it might be well with them in this world, and when time here to them ſhall be no more.

'He was a lad much inclined to read the holy 'ſcriptures, and other good books, eſpecially reli-'gious ones; and was always obliging, obedient and 'loving to his parents, and ready and willing to

do

'do any ſervice he could to his friends; any little
'ſervices in his power he carefully performed, and
'took delight in; he was very diligent, and ready to
'go to religious meetings, and an entire lover of re-
'ligious people. In his ſickneſs he behaved himſelf
'more like a wiſe man, than a youth of that age,
'bearing his pain and ſickneſs with a great deal of
'patience. I being in another part of the world, he
'would gladly have ſeen me, but ſaid, he ſhould ne-
'ver ſee me any more, and therefore deſired his
'mother to remember his dear love to his father,
'and tell him, that he was gone to his heavenly fa-
'ther. He was very fervent in prayer in the time
'of his ſickneſs, and prayed that God would preſerve
'his people all the world over. One time, when
'in great miſery and pain, he prayed to Chriſt, ſay-
'ing, ſweet Jeſus! bleſſed Jeſus! give me patience
'to bear my miſery and pain, for my miſery is
'greater than I can well bear! O come, ſweet Jeſus,
'why art thou ſo long a coming? I had rather be with
'thee than in the fineſt place in all the world. Many
'religious expreſſions he ſpoke on his dying bed,
'greatly to the ſatisfaction and melting of his friends
'and relations who came to ſee him in his illneſs;
'one day he ſaid, my miſery and pain is very great,
'but, what would it be if the wrath of God was
'in my ſoul? He believing in the love of God in
'Chriſt, made him deſirous of being with him, and
'ſeeing the joy that was ſet before him, thought the
'time long to be with Jeſus, as knowing that then
'he would be out of all miſery and pain. His heart
'was full of love to his relations, acquaintance and
'friends, who came to ſee him in his illneſs; and full
'of tender ſweetneſs and divine love, he took his
'laſt leave of them, which greatly affected many.
'This was one of the moſt pinching exerciſes I ever
'met with in all my days; but as he ſaid in his illneſs,
'ſo I now write. The wiſdom of the Lord is

'wonderful. One time in this dear child's ſickneſs he 'ſaid, oh! the good hand of Thou the Lord help me, 'give me eaſe, and conduct me ſafe (*i.e.* to God's 'kingdom, uttering this verſe:

Sweet Jeſus give me eaſe, for mercy I do crave:
And if thou'lt give me eaſe, then mercy I ſhall have.'

Altho' this was a great and ſore exerciſe, and deep affliction to me, in loſing this promiſing youth, and my only ſon; yet conſidering that he went off the ſtage of life like a ſolid, good chriſtian, it was made tolerable eaſy to me: for he departed this life in much brightneſs and ſweetneſs, and more like an old chriſtian, than a youth of ten years of age.

It was uſual for me to adviſe his mother not to ſet her affections too much upon him, thinking he was too good to live long in this world; and too ripe for heaven, to ſtay long here on earth, or in this world of ſorrow and miſery. This dear and tender youth, when reading (to which he was much inclined) if he met with any thing that affected him, either in the ſacred writings, or other good authors, he would write it down, and get it by heart; he was more than common, affectionately concerned for his mother, doing whatever he could freely and chearfully to ſerve her, and told her not to do divers things which he thought too much for her, ſaying, 'Mother let me do it; 'if I was a man, thou ſhould'ſt not do any thing at all. '(meaning as to labour.') my dear wife, being very induſtrious, and apt to overdo herſelf at times; and ſhe being affected with his filial love and care for and towards her in his father's abſence, it cauſed her ſometimes to turn about to weep, in conſideration of his great care for and love to her. I thought a little memorandum of the life and death of this religious lad was worthy recording, in order to ſtir up other youths to obedience and love to their parents, who begat them and carefully and tenderly nouriſhed and brought them up; and alſo to love and obey God, from whom they

they have their life, breath and being, and to believe in Chriſt, who died for them; who is the glorious light of all the nations of them that are ſaved, and walk therein, according to ſacred writ.

As noted above, he got ſeveral pieces by heart out of the bible, and other religious writings, firſt writing them with his pen. Two ſhort ones I may recite, of which nature were divers others, which peradventure may be edifying to ſome, who may caſt their eye thereon.

One place which much affected my mind that he wrote down, and got by heart, was the 15th verſe of the 57th chapter of that evangelical prophet *Iſaiah*: *For thus ſaith the High and Lofty One, that inhabiteth eternity, whoſe name his Holy, I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and to revive the heart of the contrite ones.*

Another little piece was five verſes, which among others he wrote, and got by heart, *viz.*

As one day goes another comes,
And ſometimes ſhews us diſmal dooms;
As time rowls on, new things we ſee,
Which ſeldom to us do agree:
Tho' now and then's a pleaſant day,
'Tis long a coming, ſoon away;
Wherefore the everlaſting truth,
Is good for aged and for youth,
For them to ſet their hearts upon:
For that will laſt till time is done.

I have now but one only daughter, *Rebecca*, left me out of twelve children (except my wife's ſon and daughter.)

After this long and tedious voyage, which ended in the ſecond month, I ſtaid but a few weeks at home, and loaded with wheat and flower for *Dublin*, in *Ireland*; had *Alice Alderſon*, my kinſwoman, and *Margaret Coupland*, paſſengers. We had a very com-

fortable, pleaſant paſſage, fair winds and weather, and good religious meetings. I think it was the moſt pleaſant time that ever I croſſed the ſeas; about *Nantucket* we ſaw ſeveral ſloops a whaling and ſpoke with one, by which opportunity we enquired of the welfare of our friends on that iſland, and ſent our loves to them. Not many miles from the ſloops we ſaw a ſhoal of whales; I counted eight in a row lying ſide by ſide in the water.

We were four weeks and ſix days from our capes to cape *Clear* in *Ireland*; coming near the land we met with fiſhing-boats, and got plenty of choice freſh fiſh; in the evening we got into *Kingſale*, took in a pilot for *Dublin*, and ſailed next day from *Kingſale*, and was out one night at ſea, got next day to *Dublin-bay*, where we went aſhore, and were kindly entertained by our friends; we were at divers large meetings in that great city, which ſome of us, while we live, at times, I believe ſhall remember. My ſtay in *Ireland* was about ſeven weeks, in which time I viſited ſeveral meetings in the country, and at *Edenderry*, the *Mote* of *Greenogh*, *Carlow*, *Ballytore*, &c.

We ſet ſail from *Dublin* with a fair wind, in company with the ſhip *Neptune*, and our friends ſent many prayers and good wiſhes after us. We were about forty perſons, ſailors, paſſengers and ſervants, on board, and had a good paſſage, all things conſidered. We had divers religious meetings on board, and were on our paſſage, from the ſight of *Ireland*, to the ſight of our land, five weeks and ſix days; it was the quickeſt voyage I ever made to *Europe* and back again to *Philadelphia*.

When I came home, finding all well, I was thankful to God, in the name of Chriſt, for all his mercies, and the many preſervations wherewithal he had favour'd me.

After being a little at home, and at ſeveral meetings, and not being clear of the world, in order to it,

I undertook another voyage to *Barbados*, and from thence intending for *London*, in order to ſettle my affairs there, which I intended ſome years before, but loſſes and diſappointments hinder'd me: wherefore, the 7th of the tenth month, I proceeded on a fifth voyage in the *Barbados Packet*, and left *Philadelphia*, and was at a meeting the next day at *Cheſter* (being firſt day) and in the evening we had a large meeting at *Grace Lloyd's*, where I met with my dear friend *Joſeph Gill*, who had good ſervice in ſaid meeting; we rejoiced in Chriſt to ſee each other: we left *Cheſter* the 9th, and got that tide down the river to *Newcaſtle*, and after viſiting thoſe few friends there, we ſet ſail the 12th in the morning; the wind being high, and the weather very ſharp, freezing hard, our ſails were ſo froze, that we had hard work to get the veſſel under ſail. The 13th day, weighed anchor, and ſailed down the bay, and the 14th we were clear of the *Capes*. The firſt day following, we had a good, ſeaſonable meeting, for the worſhip and ſervice of God; and, in ſaid meeting, as I was treating of diſobedience to parents, and diſobedience to Almighty God, our great Parent and Heavenly Father, a youth, who was a paſſenger in the veſſel, went out haſtily and abruptly, as I was ſhewing the ungratefulneſs of the firſt, much more of the laſt: when I asked the reaſon of his going out, he ſaid, "It was becauſe he could not forbear crying;" and thinking I ſpoke ſo becauſe of him, he ſaid, "He could not hear me any more." Afterwards I underſtood that he was a youth who was very ungrateful and diſobedient to his parents; the which I knew not of, for his mother told me, and himſelf alſo, that he went to ſea on account of his health. I thought his going out ſo haſtily, was occaſioned by ſome indiſpoſition of body; but it was, as he gave us to underſtand, thro' reſenting ill what was ſpoken, and by his taking of it to himſelf. I have, in like manner, ſometimes obſerv'd,

that

that divers people have ſhewn a reſtleſneſs and uneaſineſs in public aſſemblies of worſhip and devotion, and ſometimes going out, &c. ſo that they have thereby expoſed themſelves to the notice of the people, as perſons guilty of the matter publicly reprehended, or ſpoken againſt; juſt as though they were the only perſons in the aſſembly, who were guilty of the evil then taken notice of: ſuch public reſtleſneſs, is a great folly and weakneſs, beſides ſo openly and publicly expoſing themſelves.

After we left our *Capes*, we had divers hard gales of wind, which laſted ſeveral days. The 28th, being a firſt day, we had a meeting for divine worſhip, in which God was praiſed, and his holy name exalted, for his unſpeakable grace, in ſending his only begotten Son, a Divine Light to enlighten the inhabitants of the world: after which we had ſtormy weather and contrary winds for ſome weeks, ſo that our paſſage was tedious; and of 15 times going to *Barbados*, I found this the moſt difficult; and the proſpect was very diſcouraging of making a loſing voyage, by the great expence I expected for repairing and refitting the veſſel, &c. ſo that I began to deſpair of accompliſhing my deſign of diſcharging my debts in *Great-Britain*, and the thoughts and conſideration of loſing ſo much of the company and converſation of my wife, relations, and friends, and ſpending ſo much precious time (which cannot be recalled) to ſo little purpoſe, lay heavy on my mind; yet by the grace of God, my mind was ſupported, and my reſolutions confirmed to praiſe the Almighty, for every diſpenſation of his providence.

The 23d of the eleventh month, we ſaw the iſland of *Barbados* (at the breaking of the day) having been from the *Capes of Delaware* forty days, and one night; and was truly thankful, that, at laſt, we, through divine favour, got well to our deſired port; where we were lovingly received by our friends at *Speight's-*

town,

town, who were joyful at our arrival. From thence I went to *Bridge-town*, and ſo on to the governor's, in order to enter our veſſel; but, ſtaying a little too late, the governor, who was the lord *Howe*, was come from his houſe on his way to *Bridge-town*, with his coach and ſix, and his attendants; but he (ſeeing me) courteouſly ſtopp'd his coach, and did my buſineſs as he ſat therein; and though I made an eſſay towards an excuſe, he would not admit of it, ſaying, "There was no need of any excuſe." He was indeed an extraordinary courteous man: he died ſoon after, much lamented, as he was much beloved.

My ſtay at *Barbados* this time was the longeſt I ever ſtaid, believing it to be the laſt time I ſhould go there, and that I ſhould ſee them no more. My ſo ſaying troubled ſome of them; but growing in years (being then turned of threeſcore) I thought it would be too hard for me to undertake ſuch another voyage; therefore I was at all the meetings of our friends on the iſland.

Here I met with *Moſes Aldridge*, a friend from *New-England*, who came on a religious viſit to friends of this iſland, with whom we had divers good meetings, his ſervice in preaching the goſpel being edifying and acceptable; we were together at the marriage of *Andrew Drury* and *Mary Lewis*, after which meeting and marriage, I was ill of a fever ſeveral days, which diſtemper was very much among the people, of which near twenty maſters of veſſels, and ſome hundreds of people died; and though I had been at *Barbados* many times, I never had ſo much illneſs there before; *Moſes Aldridge* and ſeveral friends of us, had a large meeting at *John Gibſon*'s, where were many people, not of our perſwaſion, who generally were ſober; but as I was recommending charity to the people, according to the doctrine of the apoſtle *Paul*, as the moſt excellent gift, I adviſed them to ſhew it forth to all people of all profeſſions, and alſo to their *Negroes*, telling them,

them, that ſome of the gentry of this iſland had obſerved to me, that the more kind they were to their ſlaves, they had their buſineſs the better done for it; though I obſerv'd alſo, that I had been at ſome places, where I had watched to hear ſome expreſſions that might look like charity; but in divers houſes, and ſome of note, I could not hear any chriſtian-like expreſſions to their ſlaves or *Negroes*, and that with ſorrow I had ſeen a great deal of tyranny and cruelty, the which I diſſwaded them from: this doctrine ſo exaſperated ſome that were there, that they made a diſturbance in the meeting; one of which perſons meeting me on the king's high-way, ſhot off his fowling piece at me, being loaded with ſmall-ſhot, ten of which made marks on me, and ſeveral drew blood; by which unfriendly action, the man got a great deal of diſgrace, it being highly reſented by all who were acquainted with me; the preſident of the iſland look'd on it as a very baſe action, as did alſo divers of the juſtices and the gentry, alſo the veſtry, and ſeveral clergymen and lawyers; one of the lawyers told me, "I ſhould not be juſt to the country, myſelf, nor the man, if I did not proſecute him;" another, profeſſing the law, ſaid, "He ought to be abandon'd by all mankind, if he ſhot at me with deſign;" many were for proſecuting him, for the people generally took notice of it with abhorence; but he ſending for me, and ſignifying, he would not do ſo again, I forgave him: and I pray it may not be laid to his charge in the great day, and that he may be forgiven, he being ignorant of the love I had and have for him and all men, even them whom I know to be mine enemies. It would be too great a ſcandal and reproach, to expoſe his name and ſtation in the world. Some thought I did well in forgiving him, and ſome thought I did ill in it; but I ſpoke my mind to him alone freely, in which I had ſatisfaction and peace.

In

Intending my veſſel for *London*, I made my chief-mate *Ralph Loftus*, maſter of her, not knowing whether I might proceed the voyage, it being a very ſickly time; afterwards my mate had the diſtemper alſo, but I bleſs God we both recovered a good ſtate of health.

It was this voyage that my friends in *Barbados* publiſhed a little piece I wrote at ſea, which I called, *Free thoughts communicated to Free-thinkers*; done in in order to promote thinking on the name and works of God; which had, as far as I underſtand, a good acceptance among the people; the principal clergy-men on the iſland, thanked me for it, and ſaid, "There was need enough of it:" But I could be glad another, or a better hand, had done ſome thing of that nature, and more large. If this may be of any ſervice, I ſhall be thankful.

I had alſo a meeting at *John Lewis's*, in *Joſeph's* pariſh, at which were divers not of our profeſſion, and ſome of who were never at any of our religious meetings before; who ſaid, They were glad they were there that day; it being a ſatisfactory, open meeting.

After I had viſited my friends, and ſettled my affairs as well as I could, and loaded our veſſel with ſugars, for *London*, being willing, once more, to ſee my native land, and to ſettle my affairs there, and ſee my relations and friends; on the 6th of the third mon. we ſet ſail from *Barbados* for *London*, and had pleaſant weather. The 16th, being the firſt day of the week, we had a religious meeting for the worſhip of God, in which I was concerned to ſpeak on the government of the tongue (having on board ſeveral hands, which did not ſail with us before that voyage, that were much uſed to ſwearing.) After that meeting, we had not ſo many bad words and oaths as before. I was thankful in my ſoul to the Lord, and bleſſed his holy

ly name, for his goodneſs to us that day; and, in the night, my ſleep was very ſweet and comfortable, being ſenſible of the love of God in the viſions of the night; ſo that I witneſſed the fulfilling of the prophecy of *Joel*, Chap. ii 28.

The 2d, being the firſt day of the week, we had a meeting, in which the grace of God, that comes by Jeſus Chriſt, was magnified, and a bleſſing begg'd for all who love and ſerve God, throughout the world, by ſea and land; alſo a tender petition was put up to Almighty God, that, as he was graciouſly pleaſed ſo look down on thoſe eight perſons in *Noah*'s ark, to he would pleaſe to look on us in our veſſel; and that, as, by his divine Providence, they ſafely landed on the earth, ſo we, if it were his will, might ſafely land at our deſired port; yet not that our wills, but his will might be done: which ſupplication was put up with great ſubmiſſion. Both day and night I often ſought the Lord, and was much alone in this voyage. I read the old and new teſtament almoſt through, and much of it divers times over; my time being moſtly taken up in reading, writing, and meditating, in which, at times, my heart would be broken into tenderneſs, and I was humbly thankful to God, that my heart was not hard; he having promiſed to viſit the contrite ones; the which he ſometimes fulfilled, to my unſpeakable ſatisfaction: glory to his holy name for ever. My heart was alſo thankful that God was pleaſed to viſit me in my wat'ry travels and troubles, and in my ſeparation from my family and friends, which are much nearer, and more valuable to me, than all riches, and a great croſs to my natural inclination to part with.

The 8th of the fourth month, being the firſt day of the week, we had a meeting, in which acquaintance with God was exhorted to, ſhewing the benefit of it, and of loving him above all things, and delighting in his law, and meditating therein day and night.

ſight. The 19th, in the morning, a ſtrong northerly wind came up, and blew ſo hard, that we could not carry ſail, but lay to the wind, under our mizzen, which was ſplit or torn with the violence of the wind, and the ſea roſe ſo high, ſo that it came into the windows of our great cabbin: it was very rugged for the time, and, though it was mid-ſummer, it was ſo cold, that we were obliged to cloath ourſelves, as in winter. The 22d, being firſt day, we had a comfortable meeting after the ſtorm, wherein the great benefit of true religion was a little open'd to our ſmall company, and the Lord, Moſt High, was praiſed for our deliverance and preſervation. The 26th, we founded, and found about 70 fathom depth of water. The 29th, we were a-breaſt of the *Iſle of Wight*. From the time we left the iſland of *Barbados*, to the time we found ground, was ſeven weeks. Thus, through many perils and dangers, we came to *Great-Britain*; for all which mercies and providences, let my ſoul bleſs and praiſe the holy name and mighty power of the Moſt High. It was now a time of very great preſſing for ſeamen, and ſeveral men of wars boats came on board to preſs our ſailors; but they had prepared a place in the veſſel to hide themſelves, and the men of wars people could not find them: one lieutenant, with his men, came on board, and ſeeing us weakly handed (the beſt of our hands being hid) he asked me if I had any more hands on board? I made him very little anſwer; he then ſaid, he was ſure I could not bring the ſhip from *Barbados* without hands: I told him, ſailors were hard to be got in *Barbados*, either for love or money, to go for *London*, for fear of being preſs'd, and I was obliged to take any I could get: he ſaid, It was in vain to talk much, but if I would ſay, I had no more hands on board, he would be ſatisfied; he having a belief that I would ſpeak the truth, though he never ſaw me before; and he ſaid, If I would ſay,

there were no more men on board, he would go away; for then he had no more buſineſs there. but I made him no anſwer, not daring to tell a lie: Now I know that there is men on board, ſaid he; ſo he commanded his men to ſearch the ſhip to her keel; ſo they ſtripp'd, and made a narrow ſearch, and ſweated and fretted, but could not find them. He being civil, I made him, when he went away, a ſmall preſent; he wiſhed me well; and ſo I carried my people ſafe up to *London*.

In the beginning of the fifth month, I came to *London*, and lodged at the houſe of *Simeon Warner*, in *Southwark*, and at divers kind friends and relations in and about *London*; the tender and brotherly reſpect which I received from divers of ſome of thoſe families, in my ſickneſs, will not, I believe be eaſily forgotten while I am in this world, at times, by me; and, I hope, that He, whom I ſerve with my might and ſtrength, will be their reward. When in the country about *London*, my reſidence was moſtly at *Edmonton*, at my dear brother *George Chalkley's*, who, with my ſiſter and couſins, were a comfort to me, both in health and ſickneſs: for I was often in *London* ſorely afflicted with the *phthyſick* and *aſthmah*, which ſometimes made me very uneaſy: and, though my affairs required me to be often at the city, yet I was obliged to return into the country for air, and, both in health and ſickneſs, was kindly and very affectionately received and tended by my dear brother, ſiſter, and all my loving couſins; the memory thereof is cordial to me in penning theſe lines: it may be truly ſaid, we were joyful in meeting one another, and our ſorrow in parting not eaſy to be expreſſed.

In *London* I ſold my veſſel, the *Barbados Packet*, and ſettled all my affairs to general ſatisfaction, ſo far as I know, on which account I had laboured for ſeveral years, and was joyful that Providence had favoured

voured me ſo far as to ſee it accompliſhed; ſo that I now wholly intended to leave trading by ſea, the which I never inclined to, only on a principle of juſtice; for I was fully reſolved in my mind that my creditors ſhould be paid their juſt debts, though I might loſe my life in the purſuit of it, about which I had no anxious guilt, becauſe I never was extravagant nor indolent, but met with divers caſualties by fire and water; by the latter I loſt many hundreds of pounds for ſeveral years together; and I would perſuade all in their undertakings for a livelihood in this world, to be ſure to have an eye to Divine Providence, who will not ſuffer us (if we do well) nor ſo much as a ſparrow to fall to the ground, without he think it beſt for us, he knowing what is for our good better than we know ourſelves. Thus when I had paid my debts, and in a good degree ſettled my affairs, I viſited ſeveral of my relations, as at *Kingſwerth*, *Stains*, *Guilford*, &c. had a meeting at *Market-ſtreet*, and one at *Guilford*, another at *Stains*, and one at *Longford*; in all which I had ſome ſervice, and my relations were joyful to ſee me once more, having never expected to ſee me again; and when I had viſited meetings in and about *London*, I went towards the north, in order to viſit ſome places where I had never been, and ſome that I had been at. The number of meetings, and the names of the places where I had meetings (while I was this time in *England*) are as follows; While I was in and about *London*, I was at eighteen meetings in that great city, at two of which I was with *May Drummond*, a virtuous young woman, who hath a good gift in the miniſtry, and had a gracious opportunity of declaring her convincement to our noble queen *Caroline* (our great king *George*'s royal conſort.) The kind treatment, and good reception, ſhe had with the *Queen*, ſpread ſo in city and country, that many thouſands flocked to hear her, and more of the gentry and nobility, than ever was known

known before, to our meetings. I had ſome private converſation with her, which put me in mind of the apoſtle's exhortation, where he adviſeth the primitive chriſtians, that their words be few and ſavoury, and that they ſhould be ſeaſoned with grace, for this great reaſon, that they might adminiſter grace to the hearers; and truly I thought there was the influence of grace in her conduct and converſation, whom I pray God to preſerve in Chriſt to the end.

I had a meeting at the houſe of my brother with his ſcholars at *Edmonton*, and alſo with his family and divers of our relations, which ſome of us may have occaſion to remember. We had ſeven meetings at *Tottenham*, at ſundry times, and four at *Hartford*: I travelled to *Hitching*, from thence to *Baldock*, and then to *Stanſold*, and *Aſhwell*. The 7th of the eighth month (being the third day of the week) to *Royſton*, 4th to *Ives*, 5th to *Huntington*, 6th to *Ramſey*. Firſt day, being the 12th of the month, we had a meeting at a ſmall town named *Finding*, and the ſame day, in the evening, had a large meeting at *Willingborough*, in *Northamptonſhire*. The 14th, being third day of the week, we had a meeting at *Northampton*, 4th day at *Braybrook*, 5th day at *Okeham*, in the county town of *Rutland*, 6th day at *Long-Clackſon*; and firſt day, being 19th of the month, I was at a large and open meeting at *Nottingham*, where were many people, not of our ſociety, who were very ſober; 3d day had a meeting at *Fairnsfield*, 4th day at *Mansfield*, 5th at *Cheſterfield*, in *Derbyſhire*; from whence we went over the moors and mountains, *Benjamin Bangs*, the younger, accompanying me, who came on purpoſe from *Stockport* to be my companion and guide thither: his company was both pleaſant and profitable to me in that hill country, thro' which we travellad to *Stockport*, where we had three meetings, and where I met with my dear, worthy old friend, *Benjamin Bangs*; when we met, we embraced each other in arms of

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chriſtian love, having not ſeen one another for many years, with whom I ſtaid four days. This worthy friend, though upwards of ſeſcore years of age, went with me to *Mancheſter*, where we had two meetings, and then I went back with him to his houſe. He was a man of an extraordinary character, and well beloved, he being a pillar in the church of Chriſt.

When at *Mancheſter* I went to viſit a friend newly cut for the ſtone, who had the ſtone taken out of him, the meaſure of which I ſaw, and had the ſtone in my hand; it was nine inches about, and three inches over. Before I went out of thoſe parts, he was well enough to ride home, which was near an hundred miles; he was chearful as well as thankful.

From *Stockport* I went to *Macclesfield*, to *Joſeph Hobſon's* where I met with *Joſhua Toft*, and his brother, two choice miniſters of Jeſus Chriſt, of whoſe company I was glad, though at that time I was very low and poor in my ſpirit. We had two meetings here; on the 2d of the ninth month, being firſt day, I was at a large meeting at *Morley*, and in the evening, at the meeting at *John Leigg's*, at both which meetings there were many people, not of our ſociety, who were very ſtill, and ſome were broken into tenderneſs. From *Morley* I went to *Penketh*, where we had a large, ſolid meeting, and had an evening meeting at *Warrington*, where I met with many brethren and ſiſters, who ſincerely love our Lord Jeſus Chriſt, with whom I was refreſhed, particularly at *Gilbert Thompſon's* and *Lawrence Calen's*. From *Warrington* I went to *Langtree*, *Preſton* and *Clifton*, where I had meetings, and ſo went on to *Lancaſter*. I went to *Wray*, in order to viſit my old ſhip-mate *Elizabeth Rawliſon* (whoſe ſon *Hutton Rawliſon* went with me) when I came to *Wray*, they deſired me to have a meeting with them; and though there was little notice, yet we had a large meeting, divers neighbours coming in, and Chriſt was preached to them freely; this

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was the 10th, in the evening, and second day of the week Third day I went to *Kendal*, and in the evening, with very little notice, we met with several hundreds of people, friends and others; it was a surprise to me, I expecting but a few, because of the shortness of time; but I acknowledge it was a pleasant surprise, to see the willingness and readiness of the people to hear the gospel preached. Friends here are a great people, and well belov'd and esteem'd by their neighbours, and live in much love and unity. The 4th day many friends came to see me from divers parts, I giving them some notice that I designed no farther northward, and haſt'ning to get ready to go to *America*, betimes in the spring; having been from home near two years: wherefore divers of my friends, some of whom who had been at sea with me, met me here. We rejoiced to see one another, and, after a large and good meeting, we took a solemn farewell, divers of us never expecting to see each other any more.

In this journey and travel I endeavoured to be (as much as I well could) at such meetings as I had never been at before, and because I was short in this visit to my friends, some were not so well pleased; but my call was most to the *American* shore, where I thought my service mostly lay, and in order to return I set my face toward *London*, and expected to meet with my friend and brother in Christ, *Isaac Pickerell*, in *Cheshire*, who designed to accompany me towards the south; wherefore I went from *Kendal* to *Lancaster*, and was at *Penketh* on a first day, being the 16th of the ninth month, which meeting was large and solid; after this meeting we went to *Sutton*, where I met with *Isaac Pickerell*; also with our antient friend *James Dickinson*, and *Christopher Wilson*, a choice young man, his fellow-labourer. We had meetings at *Sutton*, *Newtown*, *Chester* and *Shrewsbury*: *James Dickinson*, was about four-score years of age, and yet held out in travels to admiration, and was lively in preaching the gospel,

goſpel; he is a worthy elder, of whoſe company I was joyful, at *Shrewsbury* we parted, and *Iſaac* and I went to *Colebrook*, where, on a firſt day, we had a ſolid, good meeting; from thence we went to *Sturbridge*, and after having a meeting there, we had another at *Broomſgrove*, and ſo went on to *Worceſter*, where we had divers large and ſolemn meetings; we lodged at *John Corbin's*, who was very kind to us, as alſo were his hopeful children, and in great love and unity we both met and parted. From *Worceſter*, we went to *Eveſham*, where we had two meetings, and from thence to *Oddington*, and had a large evening meeting, the people (who were moſtly of other ſocieties) were very ſober, and gave good attention; this was the fourth day of the week; fifth day we had a meeting at *Chalbury*, and a tender time with a friend very weak at *Wallingford*, who expreſſed his ſatisfaction and thankfulneſs for the viſit; his children were very tenderly affected alſo. The good Lord, the great Phyſician of value was with us, and his balſamic grace was at that time ſhed abroad in our hearts. From *Wallingford*, we went to *Reading*, where my good companion and fellow Traveller *Iſaac Pickerell* dwelt; we were lovingly received by our friends; I ſtaid here and reſted ſeveral days, and had ſeveral ſatisfactory meetings with friends, they being a large people, living much in love and good-will; here *Samuel Thornton* of *Edmonton*, my kinſman, and *Iſaac Brown*, my wife's ſon, came to ſee me from *London*. From *Reading*, *Iſaac Pickerell* accompanied me to *Maidenhead*, and to *Jordan's*, at both which places we had meetings. The houſe and burying-ground at *Jordan's*, are kept in the neateſt order I ever ſaw, in which ground lies the bones of divers worthy friends, *Iſaac Penington*, *William Penn*, *Thomas Elwood*, *George Bowles*, and their wives, as I remember; this meeting is often if not moſtly kept in ſilence, yet ſeveral have been convinced therethrough the grace of God, and the power

of the Holy Ghoſt, which Chriſt ſaid he would ſend to the true believers, and that ſhould abide with the church forever; here my beloved friend *Iſaac* and I parted in much love, having good deſires for each other's welfare. From *Jordan*'s I went with my kinſman to my brother's at *Edmonton*, where I ſtaid and reſted a few days from travelling.

Then a concern came upon me to viſit friends meetings in the county of *Eſſex*, and I went from my brother's to *Hartford*, and had ſeveral meetings there; and one I had alſo at *Ware*, which was very large; after which I went to *Hartford* again, I having divers relations there; from thence I went to *Biſhopſtafford*, where I had a meeting, and ſo on to *Stebbing*, where I had a large meeting; and had a meeting at *Braintree*, *Coggeſhall*, and a large meeting on a firſt day at *Halſtead*, and there was abundance of people at *Cone*, at an evening meeting we had there, where I met with our worthy friend *Joſhua Toſt*, and his fellow-traveller *Joſeph Hobſon*, we rejoicing to ſee each other. From *Cone*, I went to *Cockfield*, which was a very ſmall meeting; from thence I went to *Colcheſter*, where I ſtaid ſeveral days, and went to ſeveral meetings, as at *Rockſtead* and *Manningtree*, and then back again to *Colcheſter*, where (on the firſt day) I had a large meeting in the afternoon, and after meeting, divers of the friends came to ſee me, and were for appointing meetings for me to be at, in the enſuing week, and deſired to know my mind therein; after a little pauſe I told them, I found a full ſtop in my mind from going to any more meetings at preſent, and that I would wait ſome days with them in the city, till I ſaw further; while we were ſitting together, a letter came to me from *London*, that a friend, *Stephen Payton*, had ſet up my name on the exchange in *London*, as maſter of the *Barbados Packet*, which was the veſſel bought of me by *John Agar*, who ſold her to ſaid *Stephen Payton*, who intended her for *Philadelphia*, and

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next morning a meſſenger was ſent for me from *London*: thus having ſuch a favourable opportunity of returning home, I embraced it, and went on ſecond day to *Witham*, where I again met with *Joſhua Toft*, and *Joſeph Hobſon* at meeting; from thence we went to *Plaiſtow*, where we had a meeting, and then went to *Bromley*, near *Bow*, and was at *Joſeph Olive*'s, had a meeting with his people and ſervants, which were many; I thought it was a good meeting, a Divine hand of love was reached out to the young people, and they were adviſed to give up their hearts to their Creator in their youthful days; ſeveral ſcores of people belong to his family; after this meeting I went to *London*, and prepared for the voyage. When our veſſel was loaded, which was chiefly by *Iſrael Pemberton* the younger, who went with us, as did our owner *Stephen Payton*, and *Iſaac Brown*, and four of my kinsfolks, whoſe names are *Freeman*, with divers other paſſengers: in the latter end of the twelfth month, my brother and his eldeſt daughter *Rebecca*, with her husband *Samuel Thornton*, accompanied me to *Graveſend*, where our parting with them was, as at *Edmonton*, very ſolemn and ſorrowful, we never expecting to ſee one another any more. From *Graveſend* we ſail'd the 3d of the firſt mouth to the *Downs*, and from thence down the *Britiſh* channel to the ſea, and was at ſea above nine weeks, which we thought long, having many contrary winds; but, after we came on ſhore, we underſtood, that there were divers veſſels that were much longer. At ſea we had divers meetings, which were ſome of them to my ſatisfaction. I came very unwell on board; but, when at ſea, I mended; for which favour I am truly thankful. We landed all well and in health at *Philadelphia*, in the third month, 1736, where we were receiv'd with joy by our relations, friends and acquaintance; it was much the more ſo, becauſe they had heard I was like to die; I having, at *London*, had a ſore fit of

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the *aſthma* or *phthyſic*, three perſons ſitting up with me for three nights, who I thought would ſee my end; but the time was not yet come that I muſt die, though indeed death was no terror to me, hoping my change would be much for the better; for then, I hoped, I ſhould be forever with him whom I love better than life.

After I had been at home ſome time, I went to *Salem*, and from thence to *Cohanſy*, and in my return, was at *Woodberry-creek*, and had meetings at each place: And, ſoon after, I viſited the meetings of friends at *Briſtol*, *Burlington*, *Trenton*, and *Borden's-town*, and, in my return home, at *Middleton*; by the way, calling to ſee my antient friend *Joſeph Kirkbride*, and the widow *Warder*; ſhe was 92 years of age, and perfect in her underſtanding; ſhe ſaid, "She did not know for what end the Almighty ſhould prolong her days to that age; but ſhe was ſatisfied in his will."

In the fifth month I viſited the meetings of friends at *Haddonfield*, in *Weſt-Jerſey*, and at *Newton*, *Haverford*, *Germantown*, *Abington*, *North-Wales*, and *Plymouth*, and was divers times at *Philadelphia* and *Frankfort*.

After my many exerciſes, and large travels by ſea and land, my brethren, and divers others, not of our ſociety, expreſſed their gladneſs to ſee me, rejoicing that I was like to ſpend my time more on the land, hoping that I would go no more to ſea; the which (God willing) I determined, having ſo ſettled my affairs, that I could ſtay on ſhore; and am truly and humbly thankful to the Almighty, that he, by his good hand of Providence, in his due time, had favour'd and helped me ſo to do.

In the ſixth and ſeventh months, I again viſited the meetings of friends at *Briſtol*, *Burlington*, *Byhury*, *Abington*, *Horſham*, *Germantown*, *Fairhill*, and divers times at *Frankfort* and *Philadelphia*.

In

In the eighth month, I went to *Cohanſy* and *Salem*, and was at two meetings at *Cohanſy*, and one at *Alloway's creek*, where I met with *Edward Tiley*, a friend on a religious viſit from *Europe*, and *John Sykes*, a friend living near *Croſwicks*, in the *Jerſeys*; here we had an open, ſatisfactory meeting; from whence I went to *Salem*, it being their week-day-meeting, which was large, and to edification of many. I was alſo at *Piles-grove* fifth day, and at *Woodberry-creek* ſixth day; in which laſt meeting the obedient ſon was encouraged, and the diſobedient earneſtly called home to his heavenly father's houſe. In this journey I had *John Bringhurſt*, the younger, for my fellow-traveller; his father being unwilling that I ſhould go the journey alone.

After I had been at home ſome time, I, with ſome others, went to the yearly meeting at *Shrewsbury*, in *Eaſt-Jerſey*, which was on the 23d of the eighth month: it was exceeding large, and the quieteſt and moſt ſettled meeting that ever I was at there; and many divine truths were deliver'd therein. From thence I went to *Maneſquan*, and had a meeting, and then back to *Shrewsbury*, and ſo to *Middletown*, where we had a meeting in the *Baptiſt* meeting-houſe, divers of whom were there, and glad of the meeting; thence came back to *Shrewsbury*, and had a meeting on the firſt day, being the 30th of the month: from whence, on my return home, had meetings at *Moſes Robin's*, *Allen's-town*, at *Croſwicks* (where I met with divers of my old friends) *Borden-town*, and *Mansfield*; ſome of which were large, open and ſatisfactory meetings. After the laſt meeting, we went to *Burlington*, and next day came home, accompanied by *Richard Smith*, jun. After being a few days at home, I was ſent for to *Cheſter*, to the marriage of *John Lee* (who had ſailed ſeveral voyages with me) next day I went to the week day meeting at *Providence*, and on firſt day was at *Springfield*; from whence I returned home.

The

The 23d of the ninth month, I left home again, and went to *Philadelphia*, and from thence with *Daniel Stanton*, *John Eaſton*, and *John Proud*, jun. (the two latter of *Rhode-iſland*) to *Radnor* meeting, and from thence to *Goſhen* meeting, and by the coldneſs of the weather, and croſſing ſeveral creeks, I got a cold, which ſettled on my lungs, ſo that, in converſation, I was hoarſe; but I was helped in meetings to admiration; for which I was truly thankful to the Almighty, the great helper of his ſervants and children. We had an evening meeting with an antient friend, who ſaid ſhe had above 200 who called her mother, being her children by blood and marriage to the fourth generation: we took our leave of her, as never expecting to ſee each other more, and parted in tenderneſs of heart. One of this friend's grandſons went with us to *Concord*, where, on a firſt day, we had a very large meeting, and an evening-meeting at *Moſes Mendenhall's*; and the remainder of the week we had meetings at *Birmingham*, *Kennet*, *New-garden*, *Marlborough*, and the monthly-meeting at *Center* on the ſeventh-day following, at which were many young people; for whoſe ſakes I was drawn and moved, in my exerciſe of the miniſtry, to ſhew the riſe and deſign of our meetings of diſcipline.

"*Firſt*, That the ſame power that gathered us to be a people, inclined our elders to eſtabliſh thoſe meetings, and ſettle them in moſt parts where we were gathered, and had meetings for the worſhip of God.

"*Secondly*, They were adviſed to do their buſineſs, and ſpeak to their own affairs, in the ſenſe of the ſame power, ſpirit and wiſdom, of Chriſt, which, as it had raiſed us, would, as we kept to it, preſerve us to be a people to the praiſe of God's holy name.

"*Thirdly*, They were adviſed, in doing their buſineſs, not to run out into many unneſſary words, which might lead to contention, and ſpending much time to little

little purpoſe; religious affairs being done beſt in *a meek and quiet ſpirit*, that *being of great price with the Lord*; great evils having been known in many ages, thro' hot and long contentions about religion. It is alſo good to avoid, in matters of difference, reſpect of perſons, on account of being acquainted or related, ſo as to be ſway'd thereby from juſtice.

"*Fourthly*, They were adviſed to be very careful in giving any juſt occaſion of offence to any, to *Jew* or *Gentile*, to *Indian* or *Negroe*; for, *wo to them*, ſays our Saviour, *by whom offences come*; and if any will take offence when none juſtly is given, 'tis the beſt way to be patient, and take our Saviour for our example, who got the victory thro' ſuffering; *a ſafe way, and glorious in the end.* And as to few words, the apoſtle ſays, *Let your words be few and ſavoury, ſeaſon'd with grace, that they may adminiſter grace to the hearers.*

"*Fifthly*, I was engaged, for the ſakes of the youth of both ſexes, to ſhew them, that a natural part of the ſervice of theſe meetings, is, that care be taken therein to ſee that perſons are clear of prior engagements or entanglements, in relation to marriage, and that they had conſent of parents, or parties concerned as guardians, &c. and, alſo, that they, and all that belong to our ſociety, walk orderly in converſation, otherwiſe they could not be in unity with us, or owned by us, as a ſociety of religious people: we don't own ſcandalous perſons, nor admit them to be married amongſt us, without acknowledging their faults, and promiſing amendment for the future, through divine grace and aſſiſtance. Alſo in thoſe meetings, the widows and fatherleſs are taken care of that they may be ſupported and viſited, and youths put out apprentices to learn trades, &c."

This meeting concluded with ſupplication for the riſing generation, and for the king, and all his ſubjects, and with thankſgiving and praiſes to the ſacred name of him who lives for ever. And

After the aboveſaid meeting, we went to *Wilmington*, a new ſettled town on *Chriſtine* creek, which I believe will be a flouriſhing place, if the inhabitants take care to live in the fear of God, and ſeek his glory, and the riches of his kingdom, preferring it to any thing or things of this world. We had a pretty large meeting here, conſidering the ſeaſon (for it was very cold) which was held in a large houſe of *William Shipley's*; but they are making proviſion for a meeting houſe. From this town we went to *Newark*, and had a comfortable meeting at *George Robinſon's* in the evening, and next morning ſet out for *Philadelphia*.

As it was now the winter ſeaſon, and having been divers times at this ſeaſon of the year in the warm climates, the cold was become harder for me bear than uſual, ſo that I ſtaid at and about home pretty much, being divers times at *Philadelphia*, *Frankfort*, *Germantown*, and *Abington* meetings.

The latter end of the tenth month, on a firſt day of the week, I was at a large open meeting at *Darby*, in *Cheſter* county. After meeting I rode home about 14 miles; but it was ſo cold, that my limbs were much benumb'd, and were not fully recovered in more than a week. Coming home between *Schuylkill* river and *Philadelphia*, we ſaw the largeſt *meteor* that I ever ſaw, though I had ſeen many by ſea and land; this was in ſight almoſt a minute, as near as I could gueſs; it was a mighty ſtream, like a flame of fire, leaving, as it were, ſparks of fire behind it, as it went along, and then ſettled like a ſtar, and diſappeared. A few days after this *meteor*, there appeared in the sky an uncommon redneſs, with ſtreams like fire.

About this time, was buried at *Frankfort*, *John Hurford*, who was about ninety years of age; at whoſe burial, the coldneſs of the ſeaſon conſider'd were a pretty many friends, neighbours, and relations, of the

the deceaſed; as alſo, divers from *Philadelphia*. I was concern'd to adviſe thoſe preſent, To prepare for their final change; *that* being certain, though the time is uncertain; which, generally, none know but the Almighty; therefore we ought always to be prepared for our diſſolution, and always watching and praying, leſt we *enter into temptation*; as ſaid our dear Lord, *If the good man of the houſe had known in what hour the thief would come, he would have watched*, Luke xii 29. And, we not knowing whether death will come in our youth, our middle, or old age, therefore, were earneſtly deſir'd to prepare our hearts to meet death, ſo that we might dwell with God and Chriſt in his kingdom for ever. It was alſo obſerv'd, that though this friend had lived to a great age, yet that few liv'd ſo long, no, not one in a thouſand, and many die very young; therefore they were earneſtly intreated, in the love of God, through Chriſt, to prepare for their latter end, and not to ſet their hearts and affections on things below; for, by how much they ſet their hearts and affections on natural or outward things and objects, by ſo much the harder it would be to part with them, when death ſhould come. This meeting ended with prayer for reformation and preſervation to the end of life; and praiſes, yea, high praiſes, were given to him, who had given to all preſent our life, our breath, and our being.

It being exceeding ſevere weather, with much rain, wind, and ſnow, there were great floods, ſo that we could not get over *Frankfort* creek to meeting; wherefore the friends on the weſt-ſide met together at my houſe, and we had a ſatisfactory, good meeting, in which we were exhorted, to build our religion on the ſure foundation; that ſtorms, rain, nor winds, might not be able to ſhake us from this foundation, which is, *Chriſt the rock of ages.*

This winter we were viſited at *Frankfort* with the *ſmall-pox*, of which many died at *Philadelphia*, and ſeveral in our neighbourhood.

The latter part of this winter, ſtaying much at home, I ſpent my time much in reading and writing, often being ſenſible of the love and goodneſs of God, my exceeding great reward; he, by the ſpirit of his Son, comforting me, and ſometimes melting my heart into tenderneſs, in conſideration of his many mercies, which cauſed me to praiſe his holy name, who is thereof worthy, beyond expreſſion, for ever.

In the firſt month, I went with my friend *John Oxley*, of *Barbados*, to *Briſtol*, where we had a large meeting; thence went over the river *Delaware* to *Burlington* quarterly meeting; we were obliged to get to the *Jerſey* ſhore on the ice, laying boards thereon for about 100 yards together, and being long on the ice, and poorly as to health, I took ſuch a cold that I could not get to meeting the next day; but was at the youths meeting third day following--fourth day I went to *Ancocas* meeting, thence to a large meeting at *Mount-holly*, where was a marriage; afterwards to *Exeſham* and *Upper-Springfield*, or *Hanover*, and then returned to *Burlington*, and next day was at the monthly meeting there, which, to me, was a good, open meeting, wherein church diſcipline was ſomewhat treated of, and friends adviſed to wait for that ſpirit which leads into all truth, to guide them in their diſcipline.

In the ſecond month, 1737, I went to *Cohanſy*, in order to negociate ſome affairs there, and, while there, had three meetings at *Greenwich*, and one at *Alloway's-creek*; and on the 9th of ſaid month, being firſt day, was at *Salem* meeting, which was large and open; and in the evening, we had a heavenly meeting at *Bartholomew Wyat's*.

After my return from *Salem*, on the 1ſt of the third month, I took a journey to the *Eaſtward*, having

ving a desire to see friends in those parts, whom I had divers times visited, in the service of the gospel, in my young years; and though now upwards of three-score years of age, was willing to visit them once more before I died, who, in some places, where I had formerly travelled, were now grown very numerous. I set out with *Joseph Gilbert*, and several other friends, and we travelled together to *Long-island*, where we parted, and I went to *Newtown*, where I met with *John Fothergill* and *Samuel Bowne*; at which place we had a meeting, which was appointed on *John*'s account, and his service therein was to the satisfaction and edification of friends. From thence *John* went to *West-Chester*, on the *Main*, and I went to *Flushing*, where we had a large, open meeting; it was a solid, good time, and the sacred name of him who lives for ever, was praised.

From *Flushing* I went with my old friend and school fellow, *Joseph Latham*, to his house; our conversation was pleasant and comfortable to each other, wherein we remember'd our walking to and from school, in the suburbs of that great and populous city, *London*; when we were beaten, stoned, and abused, only for being the children of those called *Quakers*: the priests, who had money for preaching, had preached and printed so many lies against our friends, that the common people were almost ready to make a sacrifice of us; they telling us (when we pleaded our innocency, by telling them, we went quietly along the streets to school) that *It was no more sin to kill us, than to kill a dog*: but now, through the grace and favour of the Almighty, we enjoy the exercise of our religion, according to our consciences, free from goals and prisons, in which our primitive friends suffered much; for which we ought to be truly thankful to the God and Father of our Lord Jesus Christ.

From *Joseph Latham*'s we went to *Westbury* and *Matinicock* (after a meeting at *Cowneck*) and afterward

ward, to *New-York*; where I had alſo religious ſervice, and a meeting; and from *New-York* I took my paſſage in *Robert Bowne's* ſloop for *Newport*, on *Rhode-iſland*, was two days and nights on the water, and on my arrival at *Rhode-iſland*, the brethren lovingly received me, and we were joyful to ſee each other.

After having had divers good meetings on *Rhode-iſland*, I went to *Dartmouth*, where we had a large, ſerviceable meeting, at a place called *Ponyganſet*; many hundreds being added to the church ſince I firſt viſited thoſe parts. From this place I went to *Holder Slocum's*, and he lent us his ſhallop to go over to *Nantucket*; but the wind not favouring, we had a ſatisfactory meeting at a large farm of his on an iſland bearing his own name, and after meeting ſet ſail for *Nantucket*, had ſeveral large meetings there; and I rejoiced to ſee the growth and increaſe of friends on this iſland; where God hath greatly multiplied his people, and made them honourable; glory to his name for ever.

The prieſts who have money for preaching; the lawyers who have it for pleading, and the phyſicians, who have money for giving receipts for health; are poor trades here on this iſland.

At *Nantucket* I had been about 39 years before, at which time there were only two men and one woman who joined with our friends in profeſſion, and now it was computed there were about 1000 who went to our meetings, they being a ſober religious people; and there is a great increaſe of friends in divers other places in *New-England*: and whereas formerly we were greatly perſecuted for our religion, now we are treated with more civility and reſpect in thoſe parts.

From *Nantucket*, *Nathanael Starbuck* and *Elijah Collins*, went with me, with ſeveral other friends, to the yearly-meeting at *Rhode-iſland*; which was ſo very

very large, that it was difficult to ſpeak ſo as to be heard all over the meeting; but the laſt day of the meeting, our friend *John Torbergill*, who had a high voice, being attended with the divine power, gave good ſatisfaction to the meeting, and it ended well. After this meeting was over, I went with *Benjamin Bagnal* to *Boſton*, and from thence to *Lynn* and *Salem*, had ſeveral ſatisfactory meetings, which tended to the uniting our hearts together in the love of Chriſt, and the fellowſhip of his goſpel. From *Salem* I went with *Zaccheus Collins* and his wife to their houſe and lodged there three nights, and was lovingly entertained, as I was alſo at my other friends houſes. From *Lynn*, *Zaccheus Collins* accompained me to *Boſton*, where we had a meeting on a fourth day of the week, and the next day there was a very large meeting (the greateſt gathering of people which had been ſeen there at friends meeting houſe for a long time) occaſioned by the marriage of *John Mifflin*, of *Philadelphia*, to *Benjamin Bagnal's* eldeſt daughter.

From *Boſton* I returned to *Rhode-iſland*, and had divers meetings at *Newport* and *Portſmouth*, wherein our hearts were made glad in Chriſt, and we were ſtrengthened in our faith in him; bleſſed be his holy name for ever.

From *Rhode-iſland*, I went to *Conanicut*, and from thence over to *Kingſton* in the *Narraganſet* country, and had meetings, and then back to *Rhode-iſland* again, and thence by water in company with divers friends to *Greenwich*, where I was at two large meetings: at this place they ſhewed me the trees under which about forty years ſince I had a meeting; but now they have a pleaſant meeting-houſe.

The next firſt day, I was at a large, ſolid, edifying meeting in a new meeting-houſe at *Tiverton*. From thence I went to viſit *Joſeph Wanton's* wife, who had been long ſick; and in her chamber (with ſeveral of her friends and relations) I had divers religious ſeaſons, with

which

which ſhe expreſſed much ſatisfaction; ſhe died of this ſickneſs, and I was at her burial, which was large, ſhe being well known and well beloved; the next day was at an appointed meeting at *Portſmouth*, which was large and to ſatisfaction, for which we bleſſed the holy name of God. I had divers good opportunities at *Rhode-iſland* in private families, and was at ſeveral meetings over the beach at *John Eaſton's*, who was about ninety years of age: he had formerly travelled with me, when I was a young man; we took leave of each other, never expecting to meet more in this world.

Now (after divers meetings on *Rhode-iſland*) I took my paſſage for *Long-iſland*, in my return homeward; and after a boiſterous paſſage and being four nights on the water, I got well again to my loving friend *Joſeph Latham's*, where I had left my horſe, and on fifth day had a meeting at *Cowneck*, where I met with *Elijah Collins*, *Roſe Tibbets* and *Patience Baker*, we rejoicing to ſee each other, after their long journey by land and mine by water, they being likewiſe going for *Pennſylvania*. Theſe friends went to *Fluſhing* firſt day meeting, and I went to *Weſtbury*, where was a large meeting, in which there was a drunken ſchool-maſter who diſturbed the meeting, though at laſt it ended quietly, and I hope well alſo. The next fourth day was at the monthly meeting at *Weſtbury*, where many friends met from divers quarters, and it was a ſolid good time. We had a meeting at *Thomas Rodman's*, who was unwell and had not been at a meeting for ſome months; he took our viſit kindly, expreſſing his love to us; we had alſo a meeting at *Jeremiah Williams's* to good ſatisfaction. Fifth day we had a large gathering at *Matinicock*, and in the evening a tender broken meeting at *Samuel Underhill's*, and ſixth day a good meeting at *Newtown*, wherein primitive chriſtianity was opened, and experimentally declared to the people, and in the evening we had a

good

good opportunity to declare the truth of Christ at the house of *Richard Hallet*, among several of his sober neighbours; next morning being the seventh of the week, we went to *West Chester*, to a yearly meeting, which was much crowded, and the people very unsettled, so that it was not so satisfactory as could have been desired, after meeting we went over again to *Long-island*, and then to *New-York*, where we had a large quiet meeting in the evening. At *New-York*, third day in the morning divers dear and loving friends accompanied us to the water-side, where we solemnly took leave of one another in the love of Christ, and in the fellowship of his gospel, some of us not expecting to see each other any more, and from thence passing over *Long* and *Staten-islands*, to *Elizabeth-town*, we travelled to *Rarway*, and had a meeting at friend---*Shotwell's* on a fourth day in the evening, where many neighbours came in, and after meeting a certain person was dissatisfied about womens public speaking in religious meetings (*Rose Tibbets*, having publicly exhorted them in this meeting to be religious, and to fear God, and having pray'd to God for us all, and praised his holy name) which said person desired we would endeavour to satisfy him about it, insomuch as the apostle *Paul* forbad it, as he apprehended. To which it was answered, that the apostle *Paul*, only forbad, or did not permit forward or overbusy women, to speak or ask questions in the church; but, advised them to ask their husbands at home, and that doubtless he never intended to debar such godly women, who had a real necessity laid on them, and were concerned, by the Almighty, to speak unto, or pray for the people, else he would not have shew'd them, how they ought to behave themselves in their speaking unto, or praying for the people or church; for if he had any design to hinder such, whom the Almighty should concern, then he must have contradicted himself (where he shews how they must behave themselves in their duty of speaking or praying)

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and he would likewiſe thereby have oppoſed the apoſtle *Peter*, who ſaid, "Now is fulfilled the propheſy of the prophet *Joel*, that in the latter days ſons and daughters ſhould propheſy." So that it is clear and plain, they who would limit or ſilence thoſe, who have a gift from God to preach or pray in public, from the words of the apoſtle *Paul*, they oppoſe him to himſelf, and to the apoſtle *Peter*, and alſo to the prophet *Joel*.

From *Raway*, we went to *Woodbridge*, where we had a meeting, and there I parted with my fellow-travellers, having a concern (though much in the croſs to my own will) to go back in the woods, to a meeting about eight or nine miles off; which meeting was much to mine and their ſatisfaction, as divers of them expreſſed. From this place I went to *Stony-brook*, had a pretty large meeting, conſidering it was rainy, in the time of the meeting's gathering. At this place my ſon in law *Iſaac Brown*, with ſeveral friends, came to meet me, whom I was glad to ſee, and went after meeting with them to *Trenton*, and next day to *Briſtol*, it being the third day meeting, which was large, and after meeting went home to *Frankford*, and there was lovingly received by my wife and family. In this journey I was from home three months and nine days, had fifty five meetings, and travelled by land and water above a thouſand miles; and I may truly ſay, that therein I was favoured with the divine preſence and grace of God by Chriſt in a good degree, and alſo with the fellowſhip of many ſincere believers in him, which in my return cauſed my ſoul to bleſs his holy name, who lives for ever.

In the 6th month, after having had divers meetings at and about home, I went to *Darby*, *Cheſter* and *Newcaſtle*, having meetings at each place, which was to the tendering of ſome mournful ſouls, and to the comforting and ſtrengthning them. From *Newcaſtle* I ferried over *Delaware* river to *Pennſneck*, where I had

had a meeting, at which were ſeveral that had never been at any of our meetings before, who went away well ſatisfied. From thence I went to *Salem* monthly meeting, which was very large, and thence to *Cohanſy* to third day meeting, and ſtaid till next firſt day meeting, which (tho' ſmall, by reaſon of rainy ſtormy weather) was a very precious meeting. After I negociated ſome affairs at *Cohanſy*, I returned to *Salem*, where I met with my fellow-traveller *Elijah Collins*, of *Boſton*, with whom I went on to *Philadelphia*, and from thence home, having much ſatisfaction in this journey, in which I had nine meetings, and travelled about 150 miles. I cannot be clear in my mind without ſaying, that I did not, nor do not ſtudy what I preach to the people, nor did I, or do I receive any pay or natural conſideration for preaching; it being, as I really believe, contrary to the doctrine of Chriſt, and his apoſtles and diſciples.

This fall I viſited ſeveral of the meetings of friends in *Buck's* county, and the meetings at and about home, as at *Frankfort*, *Philadelphia*, *Abington*, *Bybury* and *Germantown*. In the ninth month I was appointed, with ſeveral other friends, by our monthly meeting, to viſit the families of friends in *Philadelphia*; my lot was to viſit the upper part of the city, in company with *Phebe Morris*, *Hannah Parrock*, and *Daniel Stanton*; in which ſervice we were of one heart and mind, and we performed ſaid ſervice in pure ſelf-denial, and in the croſs of our holy Lord Jeſus Chriſt; and wonderful it was, how the preſence and goodneſs of God went with us from houſe to houſe, and opened the ſtates and conditions of the families to us, to the tendering of many hearts, both of parents, and of their children. We viſited about forty families of our friends, and the winter ſetting in, and I being but weakly, having had a ſharp ſpell of the fever, we, by conſent, were willing to defer the concluſion of this work, until longer days and warmer weather.

In this month I was ſent to, in order to be at the burial of the wife of *Richard Smith*, junior: ſhe was a virtuous woman, and well beloved, at whoſe funeral were many of her neighbours and friends: it was a very ſolemn time, in which meeting, it was deſir'd that thoſe who had loſt their parents would live ſo, that they might not be a diſhonour to them; for it was obſerv'd of ſome children, after their parents were dead, they grew worſe than when they were alive, taking undue liberties, which their fathers and mothers could not have allowed of, which was a ſore grief, and trouble to their friends, and ſuch as wiſh'd them well; therefore they were exhorted not to do that now, when their parents were dead, which they would not have done if they were living, which would be heavy on them, and tend to bring a blaſt on them in this world; and they were deſired to conſider how they would anſwer it in the world to come.

It was alſo obſerv'd, that ſometimes the death of parents had a good effect on divers ſober young people, they being thereby led more ſeriouſly to think on their own mortality, and to conſider the great loſs of their careful and religious fathers and mothers, and the good example and counſel they gave them. This meeting concluded with a ſolid weighty frame of mind in many. From *Burlington* I went to *Mount-holly*, had a large meeting at the meeting houſe, and another in the evening at *Mount-holly* town, at the houſe of *Thomas Shinn*; both which were open meetings, and divers people, not of our profeſſion, were there, who were well ſatisfied therewith. From *Mount-holly* I went to *Eveſham* and *Cheſter*, as alſo to *Haddonfield*, at all which places I had large meetings, and then I went back again to *Burlington*, and was at their fifth day meeting. From *Burlington*, I went with *Richard Smith*, *Caleb Raper* and *Jonathan Wright*, to viſit a friend who was ſick, after which the ſaid friends accompanied me to the ferry; after I was over the ferry I rode home, where I found my family well, for which

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I was thankful. In the fore part of the tenth month our worthy friend, *John Fothergill* ſailed in the brigantine *Joſeph*, *Ralph Loſtus*, maſter, for *Barbados*, he having made a third viſit to *America* from *Europe* on a religious account. His viſit was acceptable and ſerviceable, and we parted in great love and tenderneſs; the night before, about the eleventh hour, was an earthquake, which was the greateſt known in this province; the whole city of *Philadelphia* being ſhaken, and moſt part of the adjacent provinces, tho' little or no damage done thereby, which ſhews the abundant mercy of a merciful God; as alſo, if it were the pleaſure of his will, how ſoon he can lay cities and countries waſte and deſolate, and bury thouſands in a moment; but notwithſtanding the mighty power of the eternal Jehovah, oh how hard are the peoples hearts, and how they hate to be reformed, and how unconcerned are the inhabitants of the land about their eternal peace and well-being! This is really lamentable; oh! how do earthly mindedneſs, pride, covetouſneſs, and drunkenneſs, abound, with many other evils, which were ſcarcely known among the firſt ſettlers of this peaceful, and now plentiful land of *Pennſylvania*.

The 26th of the twelfth month (being the firſt day of the week) was buried at *Merion*, *Edward Jones*, aged about ninety-two years, he was one of the firſt ſettlers of *Pennſylvania*, and was a man much given to hoſpitality, a lover of good and virtuous people, and was likewiſe beloved by them. There were many hundreds of people at his funeral. I had a concern to be at this meeting before I left my place at *Frankfort*, and before I heard of this friend's deceaſe.

The beginning of the firſt month (being the fifth of the week) I was ſent to, in order to be at the burial of *Hannah*, the wife of *John Mickle*, at *Newtown*, in *Weſt-Jerſey*: my kinſman, *Daniel Stanton*, was with me at this burial: it was a ſolid, heart-melting

time, my heart was broken into tenderneſs with many others. This deceaſed friend was much beloved by her friends and neighbours, and there was much mourning among her relations at her grave, among whom ſhe was greatly miſſed. The people were deſired earneſtly to prepare for their latter end, and final change, and that, as we had all reaſon to hope it was well with our deceaſed friend, we might likewiſe have a well grounded hope that it would be well with ourſelves, when we came to put off our mortality, and put on immortality. The meeting ended with fervent ſupplication for our future well-doing and well-being both here and hereafter, and praiſe to the Moſt High, who is alone worthy for evermore.

As ſoon as I returned to *Philadelphia*, on the ſixth day of the week I heard of the death of *Joſeph Kirkbride*, at *Iſrael Pemberton*'s, who told me, I was deſired to be at his burial. He, his ſon, and *William Logan*, accompanied me as far as *Samuel Bunting*'s that afternoon, with which journey I was exceedingly tired, ſo that I could hardly ſtand or go when I alighted off my horſe; but being refreſhed with a good night's reſt, I went in the morning to the houſe of my deceaſed friend. There was a multitude of people at the burial, among whom we had a good opportunity to invite them to lay hold of truth and righteouſneſs, and prepare for another world. They were reminded, that neither natural wiſdom, nor riches, youth nor ſtrength, crowns nor ſcepters, would nor could ſecure them from the ſtroke of death. *Robert Jordan* was at this meeting, and had good ſervice therein; it concluded in ſupplication for the widow and fatherleſs, and for mankind univerſally. Firſt day being fourth of the firſt month, I was at *Middleton* meeting in company with *Thomas Brown*, wherein the divinity of Chriſt, and his being made fleſh, born of a virgin, crucified, dead and buried, and his being raiſed from

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the dead by the Divine power, was largely opened to the people, and that the ſame power muſt be witneſſed to reform our lives, and give us the true ſaving faith and knowledge of God the Father, and Chriſt the Son, and of the Holy Ghoſt.

This month, at our general ſpring-meeting, I acquainted friends that I had a deſire once more to ſee my friends in *Virginia*, *Maryland*, and *North Carolina*, if health and ſtrength did permit, and Divine Providence favoured, I not having yet fully recover'd my former health and ſtrength, to which the meeting conſented.

The latter end of the firſt month I was at the burial of *Robert Evan*, of *North-Wales*; he was upwards of fourſcore years of age, and one of the firſt ſettlers there. A man who lived and died in the love of God and his neighbours, of whom, I believe it might be truly ſaid, as our Saviour ſaid of *Nathanael*; 'Behold an *Iſraelite* indeed, in whom there is no guile.' He was a miniſter of Chriſt, full of divine and religious matter. In this month I was at *Fair-hill*, at a meeting appointed for *Ruth Courtney*, and *Suſannah Hudſon*, who were on a religious viſit from *Ireland*, to friends in this and the adjacent provinces; it was a good meeting, the friends ſpeaking to the ſtate thereof.

The beginning of the ſecond month, I went over *Delaware*, and ſo to *Cohanſy*, intending home before I ſet out for my journey to the ſouthward; but my affairs not anſwering to come home, and afterwards to reach the yearly meeting of friends at *Weſt-river*, the which I propoſed to our general-meeting; I now wrote to my wife and family, that I intended to proceed to *Weſt-river* meeting, it ſaving me much time and riding, and after having been at ſeveral meetings at *Cohanſy*, and at the yearly-meeting at *Salem*, and at a meeting at *Piles-grove*; being accompanied by a friend of *Salem*, I proceeded, and went over *Delaware* river, and firſt had a meeting at *George*'s creek, and from thence to the head of *Saſſafras* river, where

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we had a meeting, but by reaſon of the wet weather it was but ſmall; thence we travelled to *Cecil* meeting, and ſo on to *Cheſter*, where we had a meeting on firſt day, then to *Queen Ann*'s county, and back from thence to *Newtown*, on *Cheſter* river, at which town we had a large ſatisfactory meeting; in which it was ſhewn that no good chriſtian might or could break the moral part of *the law*, for it (ſaith the apoſtle) *is a ſchoolmaſter to bring to Chriſt*, and that thoſe who come to the goſpel of Chriſt, can in no wiſe break the leaſt commandment of God. As for example, the law ſaith thou ſhalt not forſwear thy ſelf, but if a man (according to Chriſt's goſpel) ſwears not at all, then that man cannot forſwear himſelf. Again the law ſaith, *Thou ſhalt love thy neighbour and hate thine enemy*; but Chriſt ſays, *Love your enemies*; the which if we do, there is no doubt but we ſhall love our neighbours. Again, the law ſays, *Thou ſhalt not commit adultery*; but if according to the doctrine and goſpel of Chriſt, a man doth not look on a woman with a luſtful eye, there is no danger of committing adultery with her, &c. Thoſe things were largely ſpoke to and opened in the meeting, and the people (there being many not of our ſociety) were very attentive and ſober, and the good hand of the Almighty was amongſt us in the meeting. From *Cheſter* river, we croſſed *Cheſapeak* bay, to the yearly-meeting at *Weſt-river*, with *Cheſter* friends in *William Thomas*'s boat, and ſent our horſes over by *Kent-iſland* to *Weſt-river*, where we met with our friends *Michael Lightfoot*, *Elizabeth Wyat*, and *Grace Maſon*, with divers others (*Elizabeth* and *Grace*, being on their return from a religious viſit to *North Carolina* and *Virginia*:) we all being far from home, and well acquainted, were glad to ſee one another, being thankful to the Almighty, who had been pleaſed to preſerve us ſo far on our way. After the meeting was ended at *Weſt-river*, taking leave in the love of Chriſt of divers

vers friends, with hearts full of love, and eyes full of tears, as never expecting to see one another again. I with my companion and *Armiger Trotter* (who came up with the friends from *Virginia*, to *West-river*) set out for *Virginia*, and having passed over *Patuxent* river, had a meeting among the family of the *Plummers*, one of whom, with another friend, accompanied us to the river *Potomack*; we rode as near as we could compute it sixty miles that day, I being heavy and aged, and the weather hot, was very much tired, and laid down in my cloaths all that night and the next morning ferried over the river *Potomack*, computed about three miles over, and parted with our guides. When over this river, we travelled about fifteen miles to *William Duff's* had a meeting there, and from thence to a meeting of friends at *John Cheagle's*, and so on to *Black-creek*, had a meeting there, and then went to the monthly meeting of friends on the west-side of *James-river*, and so to *William Lad's*, after which we went to the monthly meeting of friends at *Nansemond river*, and from thence to *Carolina*, and on a first day had a large meeting at a new meeting-house built to accommodate the yearly meeting; it was a good, solid meeting, and there the friends appointed for us the meetings following. Third day of the week, being the 13th of the fourth month, at *Joseph Barrow's*, fourth day at *Jacob Butler's*, fifth day at *Samuel Newby's*, sixth day and first day at the upper meeting house at *Little-river*, and third-day at the lower meeting house on said river, and fourth day at *Pospotanck-river*, and fifth day at *Amos Trueblood's* up *Pospotanck-river*, and then we went to the quarterly meeting of friends in *North-Carolina*, which was very large; the people were exhorted to overcome sin as Christ overcame, that they might sit with him in his kingdom, as he overcame, and is set down in the kingdom of God his Father; that subject was largely spoken to that day, and we had a good oppor-

portunity with the people, and the great name of God was exalted over all. After this quarterly meeting, we had a meeting at *James Wilſon*'s, in the *Barrens*, which was a large good and open meeting; in the concluſion thereof, I told them, That I came among them in great love (tho' in a croſs to my own will, with reſpect to my age, and the heat of the weather) being willing to ſee them, in that province, once more before I left the world; and, as I came in love, ſo I parted with them; deſiring them, to dwell in love and peace, and then the God of love would be with them.

From *Carolina* we travelled into *Virginia* (*Zachariah Nickſon* accompanying us) and had a meeting at the widow *Newby*'s, and from thence had a meeting at *Nanſemond*, and ſo to the *Branch*, where we had a very large meeting; many people were there not of our ſociety, and were very attentive and ſober; and next day, being the ſecond day of the week, we had a ſatisfactory meeting at *Bennet*'s-*creek*, and thence to *Chuckatuck*, and ſo on to *Raſper-neck*, and then to *Pagan creek*, thence into *Surry* county to *Samuel Sebrell*'s, and thence to *Robert Honicut*'s, had a meeting there, then to *Curl*'s, up *James-river*, to *Thomas* and *John Pleaſant*'s, had a meeting there on a firſt-day, and then to the *Swamp* and *Cedar-creek*, and ſo on to *John Cheagle*'s. We came to *John Cheagle*'s the 20th of the fifth month, being the fifth of the week, and being unwilling to be idle on ſixth and ſeventh days (intending to have a meeting at his houſe on firſt day) I ask'd *John* if he could tell where we could have a meeting ſixth and ſeventh day? And he ſaid, *Yes, he could.* And he appointed one about three miles off his houſe, and another ſix miles off; at which places we had good ſervice; and then had a very large meeting at his houſe, on firſt-day, which was, I hope, to pretty general ſatisfaction, to the religious part of the people. From thence

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we travelled to *William Duff*'s (*John*, and another friend, going with us) and had a meeting at their meeting houſe, and afterwards *William* went with us over *Potomack* river, as far as *Piſcataway* in *Maryland*; this river is computed to be near four miles over, and when about the middle, there was a large ſwell in the river, ſo that our horſes could not ſtand, and the motion of the boat made them fall down, and the boat having much water in it, being very leaky, ſhe was near overſetting; they in the boat were in ſome concern and conſternation, ſaying, when we came to the ſhore, that they did not remember they were ever before in the like danger; and I apprehended we were in danger, and if the boat had overſet, in all likelihood, we might all have been drown'd; and I then thought I was in the ſervice of Chriſt, my great Maſter; and I alſo knew, I muſt die, and I thought I might as well die in his ſervice as my own; ſo I gave up my life for Chriſt's ſake, and he gave it to me again. Oh! may I, with all thoſe who ſincerely love him, ſerve him truly all our days, is my deſire!

From *Piſcataway* we travell'd to *Patuxent*, to the family of the *Plummers*, who were ten ſons of one father and mother, who were convinced about the time I firſt had meetings in thoſe parts, and ſo far as I know, they are all ſober men. After this meeting we went to *Gerrard Hopkins*'s and from thence to *Patapſco*, had a large meeting, the houſe being full before the friends came, ſo that they were hard ſet to get in; to me it was a good, ſeaſonable opportunity, as was our next in the *Foreſt* of *Gunpowder* river; where friends have built a new meeting-houſe, which, at this time, could not contain the people: from *Gunpowder* river we went to *Buſh* river, had a good, open meeting, and one at *Deer* creek, and ſo over *Suſquehannah* to *Elihu Hall*'s.

At *Weſt-Nottingham*, I parted with my companion,

he having about a day's travel home. I had two meetings firſt day at the great meeting-houſe at *Weſt-Nottingham*, which were very large, and friends glad to ſee me once more: and after having meetings at *Chriſtine-bridge*, *Wilmington*, *Center*, and *Kennet*, went to the quarterly meeting of miniſters at *Concord*, and was there firſt and ſecond day, and third day at *Darby*, all which were very large meetings, and friends were ſatisfied and comforted, and I was encouraged in the work and ſervice of the goſpel of Chriſt. From *Darby* I went home, having been abroad about four months, and rode by computation, above eleven hundred miles, and at about ſeventy meetings.

While I was on this journey, I had an account of the death of my dear and only brother, *George Chalkley*, a religious, prudent man; he died the 24th of the ninth month, 1737, near the ſeventieth year of his age, and left behind him a mournful widow and four daughters, all virtuous women.

When in *Virginia*, I wrote to thoſe of our ſociety at *Opeckon*, *Shennadore*, &c. many of whom went out of our province to ſettle in the government of *Virginia*, to the following effect, *viz.*

Virginia, at *John Cheagle's*, 21ſt 5th *mon.* 1738.

To friends of the monthly meeting at *Opeckon*.

Dear friends, who inhabit Shennadore *and* Opeckon,

HAVING a concern for your welfare and proſperity, both now and hereafter, and alſo the proſperity of your children, I had a deſire to ſee you; but being in years, and heavy, and much ſpent and fatigued with my long journies in *Virginia* and *Carolina*, makes it ſeem too hard for me to perform a viſit in perſon to you; wherefore I take this way of writing to diſcharge my mind of what lies weightily thereon: And,

Firſt, I deſire that you be very careful (being far and back inhabitants) to keep a friendly correſpondence

dence with the native *Indians*, giving them no occaſion of offence; they being a cruel and mercileſs enemy, where they think they are wronged or defrauded of their right, as woful experience hath taught, in *Carolina*, *Virginia* and *Maryland*, and eſpecially in *New-England*, &c. And,

Secondly, As nature hath given them, and their fore-fathers, the poſſeſſion of this continent of *America* (or this wilderneſs) they have a natural right thereto in juſtice and equity; and no people, according to the law of nature and juſtice, or our own principle, which is according to the glorious goſpel of our dear and holy Lord Jeſus Chriſt, ought to take away, or ſettle on other mens lands or rights without conſent, or purchaſing the ſame, by agreement of the parties concerned; which, I ſuppoſe, in your caſe, is not yet done.

Thirdly, Therefore my counſel and chriſtian advice to you, is (my dear friends) That the moſt reputable among you, do, with ſpeed, endeavour to agree with and purchaſe your lands of the native *Indians* or inhabitants: take example of our worthy and honourable late proprietor, *William Penn*; who, by his wiſe and religious care, in that relation, hath ſettled a laſting peace and commerce with the natives, and, through his prudent management therein, hath been inſtrumental to plant in peace, one of the moſt flouriſhing provinces in the world.

Fourthly, And who would run the riſque of the lives of their wives and children, for the ſparing a little coſt and pains? I am concerned to lay thoſe things before you, under an uncommon exerciſe of mind, that your new and flouriſhing, little ſettlement, might not be laid waſte, and (if the providence of the Almighty doth not intervene) ſome of the blood of yourſelves, wives or children, be ſhed and ſpilt on the ground.

Fifthly, Conſider you are in the province of *Virginia*, and holding what rights you have under that government, and the *Virginians* have made an agreement with the natives, to go as far as the mountains, but no farther; and you are over and beyond the mountains, therefore out of that agreement; by which you lie open to the inſults and incurſions of the ſouthern *Indians*, who have deſtroy'd many of the inhabitants of *Carolina* and *Virginia*, and even now have deſtroyed more on the like occaſion [*The* Engliſh *going beyond the bounds of their agreement, were eleven of them killed by the* Indians *while we were travelling in* Virginia.]

Sixthly, If you believe yourſelves to be within the bounds of *William Penn*'s patent from king *Charles the ſecond*, which will be hard for you to prove, you being far to the ſouthward of his line: yet, if done, that is of no conſideration with the *Indians*, without a purchaſe of them; except you will go about to convince them by fire and ſword, contrary to our principles; and, if that were done, they would ever be implacable enemies, and the land would never be enjoyed in peace.

Seventhly, Pleaſe to note, that in *Pennſylvania* no new ſettlements are made, without an agreement with the natives; as witneſs, *Lancaſter* county, lately ſettled; though *that* is far within the grant of *William Penn*'s patent from king *Charles the ſecond*; wherefore you lie open to inſurrections of the northern as well as ſouthern *Indians*.

And, *Laſtly*, Thus having ſhewn my good will to you, and to your new little ſettlement, that you might ſit every one under your own ſhady tree, where none might make you affraid, and that you might proſper naturally and ſpiritually, you and your children, and having a little eaſed my mind of that weight and concern (in ſome meaſure) that lay upon me, I, at preſent, deſiſt, and ſubſcribe, in the love of our holy Lord Jeſus Chriſt,

Your real friend, T. C.

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After my return from this journey, I ſtaid much at home that winter, travelling now being hard for me, ſo that I could not perform hard journies as formerly, being more broken in the long and hard travelling in this journey, than in divers years before.

In the year 1739, I took ſeveral ſhort or leſſer journies, and had many meetings in divers places, as in *Salem* and *Burlington* counties, in *Weſt Jerſey*, and *Philadelphia*, *Cheſter* and *Bucks* counties, in *Pennſylvania*, having many large and comfortable meetings, and ſome ſatisfactory ſervice in divers of them.

This year the war broke out between *Great-Britain* and *Spain*; the *Spaniards* giving great occaſion of offence to the *Britiſh* nation; notwithſtanding which, king *George the ſecond* ſought to accommodate matters peaceably; but the crown of *Spain* not complying with the terms agreed on for an accommodation, therefore war was proclamed; which occaſioned much diſturbance and diſtraction in our little peaceable province and government, war being diſtructive to life, health and trade, the peace and proſperity of the people, and abſolutely againſt the doctrine and practice of the Prince of life and peace, our Lord and Saviour Jeſus Chriſt; a great concern came on my mind to promote his doctrine; in order to which I was largely concerned to treat thereof in or at the general ſpring-meeting at *Philadelphia*; with which ſervice divers wiſe and pious people were well ſatisfied, though ſome were offended.

When the meeting was over, I having a deſire and concern once more to viſit friends in the three lower counties, *Newcaſtle*, *Kent* and *Suſſex*, among whom I had not travelled for near twenty years, and being now a little better in health than I had been, I ſet out from my home, and went to *Cheſter*, and from thence to *Wilmington*, and had a meeting there; and then to *Newcaſtle* where we had another; *William Hammond* being with me, he and I went from *Newcaſtle* to *George's creek*,

creek, had a meeting there; and then went to *Duck-creek*, I went to *Little-creek* meeting, and ſo proceeded to the *Mother-kills*, where I had a large, open time in preaching the goſpel to the people, which divers of them received with gladneſs; and there were many not of our ſociety, who were very ſober and attentive, a door being open among them; yet, notwithſtanding there may be much openneſs both in ſpeakers and hearers, I have obſerved with ſorrow, that there are but few who retain the truth ſo as to be really converted; many are convinced, but few converted and come to be regenerated or born again, as our Saviour taught.

From *Mother-kills* I went back to *Little-creek* to *Timothy Hanſon's* he accompanying me, and from *Timothy's* I went to *Duck-creek*, and from thence to *Appoquinamy* to the burial of a friend's ſon, who died of the ſmall pox; on which occaſion we had a ſolid meeting, the mournful relations being thankful for our company. From *Appoquinamy* I went to *John M'Cooll's*, and from thence to *Newcaſtle*; where we had a large, open meeting, to the ſatisfaction of divers; though I was very weakly and poorly, as to my health, ſo that it was hard for me to ſtoop to take any thing from the ground, and with difficulty I walked from the friend's houſe to the meeting; but being helped by grace, and carried through the ſervice of the meeting beyond my expectation, was, with divers others, truly thankful to God the Father, and Chriſt, my Lord and Saviour.

From *Newcaſtle* I went to *Wilmington*, had a meeting there, and from thence to *Newark* to the marriage of *Alexander Seaton*; the meeting was uncommonly large, and to general ſatisfaction.

From *Newark* I went back to *Wilmington*, and from thence to the *Center* monthly meeting, and ſo on to *Kennet*, where was a very large meeting: here divers, who had profeſſed among us, refrained coming to the public meetings for divine worſhip; with whom,

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next day we had a meeting, wherein the evil conſequence of forſaking the aſſembling ourſelves together was ſpoke to, and that it would be a great hurt to the young and riſing generation, and themſelves alſo; being a bad example to them, and contrary to the advice and counſel of the holy apoſtle, *Not to forſake the aſſembling of ourſelves together, as the manner of ſome is.*

From *Kennet* I went to *Concord* to the burial of *Benjamin Mendinhall*, where we had a large and ſolid meeting, ſeveral lively teſtimonies being borne therein: this friend was a worthy elder, and a ſerviceable man in our ſociety, and one of the firſt or early ſettlers in *Pennſylvania*; a man given to hoſpitality, and a good example to his family, and hath left divers hopeful children ſurviving him.

The night before this meeting I lodged at the widow *Gilpin's*, whoſe huſband, *Joſeph Gilpin*, was lately deceaſed; there was true chriſtian love and friendſhip between us for above fifty years. When firſt I ſaw *Joſeph* in *Pennſylvania*, he lived in a cave in the earth, where we enjoyed each others company in the love and fear of God. This friend had fifteen children, whom he lived to ſee brought up to the ſtates of men and women, and all but two married well, and to his mind.

From *Concord* I went to *Wilmington*, and from thence after meeting to *Newcaſtle*, where I, with *George Hogg*, went over the river *Delaware* into *Penn's neck*, and had a meeting at *James Wilſon's*; from *Penn's-neck* we went to *Salem*, and thence to *Cohanſy*, where I had ſeveral meetings at *Greenwich*, and at the head of *Alloway's creek*, alſo at *David Davis's*, where the people kindly lent us the benches of their meeting houſe, and many of them came themſelves, and were very attentive; after which I went to *Pileſgrove*, and had a meeting there, and from thence to *Woodberry-creek*, and ſo to *Glouceſter*, where I ferried over *Delaware* to *Philadelphia*, and from thence came

came home, having travell'd about 500 miles in this journey; after which I ſtaid at and about home for ſome time.

I was at the yearly meeting at *Burlington* in the ſeventh month; going to this meeting my horſe ſtarted, and threw me, which hurt my ſhoulder and hip badly, of which hurt I did not recover for above half a year.

This meeting was very large, and though I was outwardly in miſery and pain, yet in the ſenſe of the love and goodneſs of God, and grace of our Lord Jeſus Chriſt, I was, with many others, much comforted in ſpirit.

From *Burlington* I travelled to *Shrewsbury*, having ſeveral meetings by the way; as, at *Bordentown*, *Croſwicks*, *Trenton*, &c. This journey I rode in much pain; but the ſatisfaction I had in meetings through the ſpirit and power of the Moſt High, made amends for all the labour and pain I underwent. I bleſs the ſacred name of God, and may I do it forever! I made what haſte I could home, being in pain with my fall, and tarried at home moſt of the winter, which was one of the longeſt and hardeſt known in theſe parts by ſome of the oldeſt livers here; divers people being frozen to death in ſeveral places, and many ſheep and cattle periſhing, and much of the winter grain killed with the froſt, ſo that there was ſome apprehenſion of the want of bread: all of which I took to be warnings of the juſt and righteous judgments of God for the ingratitude, pride, and other ſins and iniquities of the people, the which I was divers times, and at divers places concerned to put them in mind of. How well would it be if the people would lay the judgments of the Moſt High to heart; and when his judgments are abroad in the earth, that the inhabitants would learn righteouſneſs!

After this winter I was at a general-meeting at *Germantown*, and at meetings at *North-Wales*, *Horſham*,

ſham, and *Bybury*; and from thence, with *Joſeph Gilbert*, went to *Burlington*, and was at a marriage there; and then returned home.

In the ſecond month I was under an inward and religious engagement in my mind to viſit the meetings of friends in *Glouceſter* and *Salem* counties, in *Weſt-Jerſey*; and the 19th of the ſaid month I went over *Delaware* river, and was at *Haddonfield* on a firſt day, and third day at *Cheſter*, fourth day had a meeting at the houſe of *Joſiah Foſter*, and fifth day at *Evesham*; from which meeting I went to *John Eſtaugh's Ebenezar Large* and *Samuel Jordan* being with me. In the morning we went to *Woodberry-creek* meeting, and next day down to *Salem*, in order for the yearly-meeting, which began on the twenty-ſixth of the ſecond month, and was an extraordinary ſolid meeting, the Divine Preſence and Glory being richly manifeſted among us.

From *Salem* I went, in company with *John Evans* and *Elizabeth Stevens*, to *Alloway's-creek* and *Cohanſy*, where we had meetings, I believe, to the ſatisfaction of many; here I parted with ſaid friends, and not being well, I ſtaid at *Greenwich*, and they went to *David Davis's* in order for *Pileſgrove* meeting.

The 3d of the third month, being firſt of the week, I was at *Cohanſy* meeting, which was ſolid and weighty; in which, the mighty works of God, and his wonderful power, was ſet forth to the people in divers reſpects.

Friſt, As to the work of the creation of the heavens and the earth, and of man to govern in the earth, reſerving to himſelf the government of man, to whom he gave a law, for the breach of which he was turned out of paradiſe; and brought death into the world.

Secondly, Notwithſtanding man's fall, God had love, mercy and compaſſion towards him, and promiſed the Seed of the woman ſhould bruiſe the head of the ſerpent, who led them aſtray, which Seed was Chriſt,

whom all are commanded to hear, believe and follow, in the practice of his holy doctrine, which is contained in his words ſpoken to his immediate diſciples and apoſtles, and likewiſe made known and revealed in our hearts.

Thirdly, That now in our day his righteous judgments are abroad in the earth, as the ſword, and a threatning of famine, or want of bread; all which was ſpoken in the tender love and fear of God, and faith of Chriſt, and all were intreated to lay theſe things to heart, and *Turn to the Lord, and he will have mercy, and to our God, and he will abundantly pardon.* In this meeting God was glorified, and his name magnified, thro' the aſſiſtance of the ſpirit of his dear Son, our Lord.

From *Cohanſy* I went to *Salem*, and thence to *David Davis*'s where we had a meeting, at which were ſeveral people of divers profeſſions, who were ſatisfied and edified therein; and thence we went to *Pileſgrove* meeting, afterwards into *Penn's-neck*, and had a good open meeting at the widow *Hughs*'s, and ſo to *Woodberry-creek* meeting, which, I hope, was ſerviceable; after which I went home with my friend *James Lord*'s widow; who, with her ſiſter *Ann Cooper*, and *Joſeph Clews*, went with me to *Glouceſter* goal, where we viſited one under ſentence of death for ſtealing; I asked him, if he truly repented of that ſin of ſtealing, of which he had been ſo often guilty? He told me, he hoped he had, and was willing to die. He was recommended to the grace of God, and to keep in an humble frame of mind, and beg mercy of the Almighty, for the ſake of Chriſt, for all his ſins. While a friend was praying by him, he was broken into tenderneſs.

Here the aforeſaid friends parted from me; I croſſing the river *Delaware* to *Philadelphia*, and ſo home to *Frankford*. I was at ten meetings in this journey, beſides the yearly-meeting at *Salem*, and travelled about

bout 150 miles; but travelling was painful to my body; for I now more and more felt the effects of many old falls and bruiſes, which much diſabled and hurt me in riding.

In the fourth month I was at divers meetings about or near home, as at *Fair-hill*, *Germantown*, and at a meeting at *Thomas Roberts's*; alſo was at *Philadelphia* meeting. In the beginning of the fifth month, I viſited friends meetings at *Darby*, *Merion*, and *Haverford*; at the laſt place the meeting was large, and very open: wherein the mighty power of God was exalted over all, and it was plainly manifeſted, that if there was any virtue, or any good gift or genius in the creature, it derived its excellency from the Creator; and that man, in his beſt capacity, in either natural or ſpiritual attainments, hath no cauſe to boaſt or glory in any thing or things, which he, as an inſtrument in the Divine hand, might help to do or perform; wherefore we ought to humble ourſelves under the mighty hand of God, attributing no glory to ſelf, or the creature; but all glory and praiſe to the Creator, who is in and over all bleſſed forever.

The 20th of the fifth month, I ſet forward on a journey, in order to viſit friends at and near *Burlington*; and was next day at a meeting at *Briſtol*, which was large, conſidering the heat of the weather, and the ſhortneſs of the notice; next day, being the fourth day of the week, and the twenty-ſecond of the month, I was at *Mount-holly*, at the burial of our antient friend, *Reſtored Lippincoat*: he was, as I underſtood, near an hundred years of age, and had two hundred children, grand children, and great grand children, many of whom were at his funeral; the meeting was large, and thought to be a ſerviceable meeting by divers. After this meeting, I went with a few choice friends to viſit *Suſannah Fearon*, who had been long ill; in which viſit we were favoured with the Divine Preſence and goodneſs of the Moſt

High; for which we returned him thanks and praiſe. After which we went to *Burlington*, and next day had a meeting, which was an acceptable opportunity to many.

Next firſt day, being the 27th of the month, we had a good, ſolid meeting at *Trenton*; from thence I went, with divers friends to *Briſtol*, and ſo home to *Frankfort*; and was thankful to the Almighty for the grace which he was pleaſed to beſtow upon me, a poor worm; and that, conſidering the extream heat, I had my health better than uſual. After coming home, I viſited divers meetings, at *Philadelphia*, *Haddonfield*, *Frankfort*, &c.

In the ſixth month there was a great mortality in *Philadelphia*, and many were taken away; on a fifth day, I was concerned to put the people in mind of it, and of their own mortality, and exhorted them to prepare for it, they not knowing whoſe turn it might be next, nor the hour when death might come to their own habitations; and was concerned, in the ſame nature, at ſeveral large burials; In the meeting at *Philadelphia*, they were told it was better to fall into the hands of the Lord, than into the hands of men; and that ſince we had been ſettled in this Province of *Pennſylvania*, we were preſerved from the hands of men; there having never been an enemy in it, in a warlike way; our dependance being on Providence, and our principle againſt war, and againſt ſpilling of human blood by wars and fighting, according to the doctrine of Chriſt, the peaceable Saviour; wherefore I believe the hand of God was manifeſted in preſerving us in peace: yet I would not be underſtood to be againſt the magiſtrates exerciſing the power committed to them, according to juſt law; but national wars, woful experience teacheth, are deſtructive to the peaceable religion of Jeſus, to trade, wealth, health and happineſs. Our dear Lord preach'd peace to the people, and againſt wars; telling his followers,

followers, "That they muſt love and pray for their enemies, and rather take a ſtroke or a blow, than give one; and that they ſhould not reſiſt evil;" which peaceable doctrine of Chriſt, the *Jews* could not away with; no, no, by no means; O, ſay they, *If we let this man alone, the* Romans *will come and take away our place and nation*: juſt as the people now ſay in this province, among and to thoſe peaceable men, who, for the ſake of Chriſt and his doctrine, cannot uſe the ſword; "The *Romans* will come and take our country, if we don't build forts and caſtles, and have military preparations:" and I wiſh it were not true, that ſome, who profeſs this peaceable principle, too much endeavour to ſmother, ſtifle and keep under, this peaceable doctrine, through a ſlaviſh fear, and too much diſtruſting of the Divine Providence, which may cauſe the Divine Hand to deliver us to the *Romans* indeed; at which I ſhould not wonder, ſince we diſtruſt that Divine Hand, that hath hitherto preſerved us, without our preparing for war, above theſe fifty years. To which I know that it is objected; "But now there are abundance of people who are not of that principle." I anſwer, Then why did they come among us, if they could not truſt themſelves with our principles, which they knew or might have known, if they would? The king gave the province, and the government of it to our worthy proprietor, WILLIAM PENN; who was a man of this peaceable principle; for which the *Heathens* loved him, and honour his name and memory to this day, and thoſe of his ſociety and principles; whereof I am a living witneſs. The ſenſe of the ſweetneſs and ſocial life that the firſt ſettlers of the province of *Pennſylvania* and the city of *Philadelphia* liv'd in, makes me expreſs myſelf in this manner. Oh! that the inhabitants of the city and country, did but live and dwell in that firſt love, and hold it faſt; and then I believe that the Almighty would not ſuffer any to take our crown; which crown is

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righteouſneſs, peace and love, through true faith; which true faith *works by love*, in Chriſt Jeſus.

On the laſt day of the fifth month, I acquainted my friends of the monthly meeting of *Philadelphia*, with a concern I had been ſome time under, to viſit the people in the *Virgin iſlands*, and more particularly in *Anguilla* and *Tortola*; in order to preach the goſpel of our Lord Jeſus Chriſt freely, to thoſe who might have a deſire to hear, as the Lord ſhould be pleas'd to open my way: and my friends having unity with me therein, at their next meeting, gave me a certificate of their concurrence: Soon after which, having ſettled my affairs, and taken leave of my dear wife and daughter, and the reſt of my family and friends, on the 19th day of the ſeventh month, I embarked at *Philadelphia*, in the ſloop *John*, *Peter Blunder* maſter, bound for the iſland of *Tortola*.

We ſail'd down the river, and came to an anchor near *Chriſtine* creek that night, in which there was a violent ſtorm, which drove ſeveral veſſels on the marſhes; ſo that when the tide ebb'd, one might walk round them. Next day we ſail'd to *Reedy-iſland*, where we waited for a fair wind: we ſail'd down the bay (in company with two ſloops, one bound for *Bermudas*, the other for the iſland of *Criſtopher's*) and left the *Capes* on the 23d day of the month, and in 18 days from that time, fell in with the iſland of *Thomas*, and in one day more turn'd up to *Tortola*.

In this voyage we ſaw nine ſail of veſſels; but ſpoke with none of them: had a rough paſſage, the wind being high and contrary above a week, and much rain; yet, thro' the mercy and grace of God, I was preſerved above all fear, except the holy fear of the living Lord, in which I bleſs'd his holy name.

On the 12th day of the eighth month, *John Pickering*, the owner of the ſloop (who was likewiſe governor of the iſland) with his ſpouſe, met me at the water

water ſide, and lovingly embraced me, and led me up to their houſe, and, the ſame evening had a meeting at his houſe; and on the 15th of the month being the fifth day of the week, we had a large, ſatisfactory meeting, at which were many people, divers of them not of our profeſſion, and, I think, the good hand of the Lord was with us. I was concerned in this meeting to ſhew, That the laſt diſpenſation of God to mankind, in and through his dear Son, was a ſpiritual diſpenſation; a diſpenſation of pure, divine love, which is to laſt and be with the true believers in Chriſt for ever, according to his own doctrine in the new teſtament.

On the firſt day of the week, and the 18th of the month, we had another meeting, larger than the former (and the governor told me, he had never ſeen ſo large a gathering on the iſland, on any occaſion) my ſpirit was much ſet at liberty in this meeting, and great openneſs and brokenneſs was among the people, ſo that the goſpel was freely and largely declared to them. The caſe of *Cornelius*, and of the apoſtle *Peter* going to his houſe, was treated of, with divers other matters, tending to edification. I was ſo affected with the power, ſpirit and grace of our Lord Jeſus Chriſt, that when the meeting was over, I withdrew, and, in private, pour'd out my ſoul before the Lord, and begged that he would be pleaſed to manifeſt his power and glorious goſpel more and more. At this meeting there was a woman who had ſuffered much for her going to meetings; her husband being a proud, haughty man, had beat her to the drawing of blood; he alſo drew his ſword, and preſented his piſtol with threatnings to kill her; but ſhe thanked God, that ſhe was reſign'd to loſe her life for Chriſt's ſake: this woman expreſſed ſome words in ſupplication in this meeting, in a broken manner. There was alſo another (a beautiful young woman whoſe father had turn'd her out of doors for coming to friends meetings.

I went, with the governor and his wife, to viſit a few families up in the mountains, and had a meeting, in which was great brokenneſs and tenderneſs in the time of prayer.

On ſecond day we viſited ſeveral families in the diviſion called the *Road*, to which we went by water in a coble (ſome-what like our canoes) there were four of theſe in company, five perſons in two of them, and ſeven in the other two. In this viſiting of families, the people came and filled the rooms, and we had ſeaſonable meetings, in which the people were ſo loving, and well-affected, that we could ſeldom go in a friendly way to viſit our friends, but they would preſently fill their little rooms, and we ſcarcely could depart without having a time of worſhip.

Next day we went to viſit a young man's habitation (who had not yet finiſhed his houſe) and the neighbours coming in, as uſual, we had a good meeting.

I cannot but note, that the hand of the Lord God was with us, and I felt his viſitation as freſh and lively as ever; for which I was truly thankful, and tho't if I never ſaw my habitation again, I was ſatisfied in this goſpel call, and religious viſit; though, being in years, it was ſometimes a little troubleſome to the fleſh; being in the 66th year of my age, and ſtiff in my limbs from hurts with many falls and bruiſes; but, as to my health, I had it better now, than for ſeveral years paſt; for which I am humbly thankful to him, in whom we live and have our being; glory to his holy name, through his dear Son.

Third day and fourth day, viſited ſeveral families, and had divers good opportunities: in one of thoſe meetings, a young man, named *Jeremiah Martin*, ſpoke a few words in prayer; in which ſeaſon, we were, I think, all broken into tenderneſs; ſo that in truth we might ſay, that the power and ſpirit of Chriſt was with and among us, and his great name was praiſed.

Fifth

Fifth day, being the week day meeting, it was larger than was ever known of a week day at that place; there being divers friends who came from an iſland called *Jos. Vandike's*, and many neighbours and ſober people, who were very attentive.

Sixth day, was at ſeveral peoples houſes, and had religious meetings; which we could not well avoid, the people were ſo loving and deſirous to hear what might be ſpoken to them; they being many of them like thirſty ground, wanting rain, and our good and gracious Lord gave us celeſtial ſhowers, which were refreſhing to us, and thankfully received.

Seventh day, I went, with ſeveral friends, to the houſe of one who, with his wife, had been at our meeting on fifth day; he kindly invited me to his houſe; his name was *Blake*; he and his wife were loving; though he had formerly wrote againſt friends, he was now better informed. From his houſe I went to *Townſhend Biſhop's*, and being many friends there from another iſland, we had a moſt comfortable, tender evening-meeting, in which we offered up an evening ſacrifice of high praiſes and thankſgiving to the holy name of the living eternal God, and his dear Son our Lord and Saviour Jeſus Chriſt, through the influence of the Holy Spirit, one God over all, bleſſed for ever. And,

On the firſt day of the week, being the 25th of the month, we had a larger meeting than ordinary; and, in expectation of larger meetings than uſual, the governor, *John Pickering*, had made ſeveral new forms to accommodate the people at his own houſe, which he ſent ſix miles on mens heads, the roads not being paſſable for carriage by carts, &c. This I think worth noting, that their zeal may be had in remembrance, and that others may be ſtirr'd up to a more religious concern, who will ſcarce go ſix ſteps to a religious meeting, or will not go at all. In this meeting I was concern'd to ſpeak of and ſet forth the

doctrine of Chriſt, which he preached on the *Mount*, contain'd in the 5th, 6th and 7th chapters of *Matthew*; and to preſs the people to come to the practice of what is there commanded by the great Author of the chriſtian religion; and to ſhew that the deſpiſed *Quakers* had learn'd out of that excellent ſermon much of their religion, which diſpleaſes many people, and divers of the great men of the world; and to urge them to regard the grace of God, which bringeth ſalvation, and hath appeared to all men. In this meeting *Dorcas* (the wife of *John Pickering*) ſpoke to the people in public teſtimony, to which they gave good attention.

After meeting we returned by water from the *road* harbour, to *Fat-hog-bay* (where *John Pickering* lives) being upwards of 20 of us in company, in three cobles.

Theſe two weeks I ſpent in the iſland of *Tortola*, to my great ſatisfaction.

The journal of this worthy friend ending here, the following ſupplement is collected from ſome notes ſent by a friend of that iſland, giving an account of his further ſervices, ſickneſs and death.

SUPPLEMENT TO THE JOURNAL OF *THOMAS CHALKLEY.*

ON the 2d day of the third week of his being among us, he viſited ſome friends in the neighbourhood, and likewiſe the man who had treated his wife ſo cruelly for coming to friends meetings.

On

On third day, he was employed chiefly in writing to his family and friends in *Philadelphia*.

On fourth day, ſome friends from the *Road* came to ſee him, which prevented his going out to viſit the neighbours, as uſual.

On fifth day morning, being 29th of the eighth month, he found himſelf much indiſpoſed; yet he went to our week day meeting, about a quarter of a mile. When the meeting broke up, he had a hot fever on him: doctor *Turnbull* (the chief phyſician in our iſland) thought it proper to take ſome blood from him, and he being very willing, it was done that afternoon, and the fever abated ſome time that night; and the next day he walked about, and made no complaint until about eight o' clock in the evening; about which time the fever returned, and continued very ſevere till firſt day morning; when the doctor adviſed him to take a vomit, which he declined that day, being deſirous of attending the meeting; which was held at my houſe, and was a large, ſweet and tender meeting; in which he ſpoke to us firſt concerning temptations, and how Chriſt was tempted, and how to withſtand them; and afterwards on the parable of the great ſupper, and other ſubjects; ending his teſtimony with the words of the apoſtle *Paul*, *I have fought a good fight, I have finiſhed my courſe, I have kept the faith, henceforth there is laid up for me a crown of righteouſneſs:* which words, and the moſt part of this laſt ſermon, was delivered in great brokenneſs; from whence I judged that he was ſenſible he had not long to live, tho', I believe, he was not affraid to die.

On ſecond day morning, the fever abated a little, and he complied with the doctor's preſcription of taking a vomit, which ſeemed to have its proper effect; but that night the fever returned, and continued on him until he died; which was between two and three o' clock on fourth day morning, the

fourth day of the ninth, being ſpeechleſs about ſeven hours before.

A general invitation was given to friends and others to his funeral; where three teſtimonies were borne, all in great brokenneſs, under a juſt ſenſe of our great loſs. After which he was decently interred on the evening of the ſame day, in a piece of ground which is ſince given to friends for a burial place, and on which a meeting-houſe is built by *John Pickering*, the governor of the iſland at that time.

It is ſaid in the ſcriptures, that *the righteous are taken away, and no man layeth it to heart*; but, I hope it may be truly ſaid, this was not the caſe at this time; for friends, in general, much lamented their great loſs, in being ſo ſoon deprived of ſo inſtructive a friend and elder, whoſe care over us was very great; and who by his loving and exemplary life, and tenderneſs to people of all ranks and profeſſions, engaged the love and reſpect of moſt of the people in the iſland. We are fully aſſured, that his labour among us was not in vain, and that many have felt the good effects of it; ſo that we believe ſome of the laſt words he expreſſed in public, may juſtly be apply'd to him, and that he now enjoys *a crown of righteouſneſs*.

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